

**TRÜBNER'S
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THE QUATRAINS

OF

OMAR KHAYYÁM.

*THE PERSIAN TEXT WITH AN ENGLISH VERSE
TRANSLATION.*

BY

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. "A mind
Not wholly clear, nor wholly blind.
Too keen to rest, too weak to find,
That travails sore, and brings forth wind."

M. ARNOLD.

INTRODUCTION.

I.

GHIÁS uddín Abul Fath Omar bin Ibrahím Al Khayyám was a native of Nishapúr, one of the principal cities of Khorásan. According to the preface of the Calcutta MS., he died in 517 A.H., during the reign of Sultan Sanjar. The date of his birth is nowhere mentioned, but he was contemporary with Nizám ul Mulk, the celebrated Wazir of the Seljuk kings Alp Arslan and Malik Shah; and Nizám ul Mulk has left the following notice of him in his *Wasáyá*, or Testament* :—

“ Imám Muaffik of Nishapur—(may Allah rest his soul!)—was one of the most learned men in Khorásan, and was held in the highest honour and reverence. He lived to over eighty-five years of age, and it was the common opinion that all youths who read the Koran, and learned the Traditions under him, would attain to wealth and fortune. For this cause my father sent me, in charge of the lawyer 'Abd us Samad, from Tús to Nishapúr, in order that I might apply myself to study and discipline

* This passage is preserved in Mirkhond's *History of the Assassins*, in Khondemir's *Habib us Siyar*, and in the *Dabistán*. It is given in full in *Notices et Extraits des MSS.*, ix. 143.

INTRODUCTION.

in the class of that eminent person. He on his part regarded me with affection, and I for mine showed such attachment and devotion to his service that I continued with him for the space of four years. There had lately joined his class Hakím Omar Khayyám, and that miscreant Hasan ibn Sabah, both of whom were of the same age as I was, and equally remarkable for excellence of intelligence and power of intellect. We became friends, and when we went out from the Imám's class we used to repeat to one another the lesson we had just heard One day that miscreant Hasan said to us,—‘It is the general opinion that the disciples of Imám Muaffik attain to fortune, and no doubt one of us will do so, even though all may not. What agreement or compact is there now between us?’ I said, ‘Whatever you please.’ He answered, ‘Whichever of us may attain to fortune shall share it with the others, and not engross it himself.’ We agreed to these terms, and a compact was made accordingly. Time passed on. I went from Khorásán to Máwará un Nahr and Ghazní and Kábúl, and on my return I was preferred to the post of Wazir to Sultan Alp Arslan (455 A.H.). At that time Hakím Omar Khayyám came to me, and in regard to him I carried out all the requirements of the compact, and the obligations of my engagement. On his arrival I received him with all honour and distinction, and afterwards I said to him, ‘A man of your ability ought to be a servant of the Sultan, and since, according to our agreement, while we were with Imam Muaffik, I am bound to share my position with you, I will recount your merits to the Sultan, and will so impress on his

mind your abilities and attainments, that you shall be preferred to a post of trust like mine.' But Hakím replied (after compliments), 'The greatest favour you can do me is to let me live in retirement, where, under your protection, I may occupy myself in amassing the riches of learning and in praying for your long life.' And to this language he steadfastly adhered. When I perceived that he spoke in sincerity, and not out of mere etiquette, I assigned him a yearly stipend of 1200 gold *miscal*s, payable from the Nishapur treasury. He then went back to Nishapur, and applied himself to the study of the sciences, especially astronomy, in which he afterwards attained a high degree of accomplishment. Later on, in the reign of Sultan Malikshah (465 to 485 A.H.), he came to Merv, in the height of his philosophical repute; and the Sultan conferred many favours upon him, and raised him to the highest posts attainable by men of science."

Nizám ul Mulk goes on to recount the subsequent history of Hasan Sabah,—how by his aid Hasan obtained a post at court, and repaid his kindness by intriguing against him,—how Hasan then fled from Khorásán, and joined the infamous sect of Ismailians, or Assassins, and afterwards became their chief, under the name of *Shaikh üb Jabal*, or Old Man of the Mountain.

This narrative reads so circumstantially that one can hardly do otherwise than accept it, but in that case Nizám ul Mulk's birth must be placed at least twenty years later than 408,* the date given both by Ibn

* See Vuller's *Geschichte der Seldschuken*, p. 107, note.

Khallikán and Abul Faraj; or else the accepted dates of Omar's and Hasan's deaths (517 and 518 A.H.) must be abandoned for others at least twenty years earlier.

Omar's appointment at Merv mentioned by Nizám ul Mulk was, as we learn from Abul Feda, that of Astronomer Royal. Whilst holding this office Omar compiled some astronomical tables called *Zij i Maliksháhi*, of which mention is made by Haji Khalfa, and in collaboration with seven other astronomers effected a reform of the old Persian Calendar, somewhat similar to the reform of the Julian Calendar, made under the auspices of Pope Gregory XIII. five centuries afterwards. The object of both reforms was to make the civil year coincide more exactly with the cycle of the seasons, and in both instances this object was sought to be accomplished by an improved system of intercalation. M. Reinaud, the editor of Abul Feda's Geography, says that some authorities even prefer Omar's system to that adopted by Pope Gregory.* The amended reckoning ran from the 10th Ramazán, 471 A.H., and was called *Taríkh i Jaláli*, after the reigning monarch, Sultan Ja-láuddin Maliksháh.

Omar was also highly distinguished as a mathematician. A work of his on Algebra has been edited and translated by M. Woepke of Bonn, and another, "On the Difficulties of Euclid's Definitions," is preserved in the Leyden Library. His work on Algebra enjoyed a high reputation for several centuries. Ibn Khaldun

* See Reinaud, *Geographie d'Abulfeda*, Prolegomena, p. ci.

refers to it in his Prolegomena, and Haji Khalfa quotes the commencement. M. Woepke praises him for his power of generalization and his rigorously systematic procedure.

In his preface M. Woepke quotes from a MS. in the Bibliothèque Nationale, an abridgment of a notice of Omar in Shahrastáni's *Taríkh ul Hukama*. As Shahrastáni was born in 479 A.H., and during some part of his life resided at Nishapur,* he is a very good authority for the facts recorded by him, though it is evident he was no friend to Omar. The passage is as follows:—

“Omar Al Khayyám, Imám of Khorásán, and the greatest scholar of his time, was versed in all the learning of the Greeks. He was wont to exhort men to seek the One Author of all by purifying the bodily actions in order to the sanctification of the soul. He also used to recommend the study of Politics as laid down in Greek authors. The later Sufis have caught at the apparent sense of parts of his poems and accommodated them to their own Canon, making them a subject of discussion in their assemblies and conventicles, but the esoteric sense consists in axioms of natural religion and principles of universal obligation. When the men of his time anathematized his doctrines, and drew forth his opinions from the concealment in which he had veiled them, he went in fear of his life, and placed a check on the sallies of his tongue and his pen. He made the pilgrimage, but it was from accident rather than piety, still betraying his

* See Haarbrücher's translation of the *Kitab al Milal wan Nihal*, Preface, p. xi.

unorthodox views. On his arrival at Baghdad the men who prosecuted the same ancient studies as he flocked to meet him, but he shut the door in their faces, as one who had renounced those studies and cultivated them no longer. On his return to his native city he made a practice of attending the morning and evening prayers, and of disguising his private opinions, but for all that they were no secret. In astronomy and in philosophy he was without a rival, and his eminence in those sciences would have passed into a proverb had he only possessed self-control."

Shahrastáni's view of Omar's character appears to have been the one generally accepted by the literary men of Islam, as Abul Feda, who lived about 200 years later, writes much in the same strain, lamenting his being so much addicted to poetry and pleasure.

In an essay by the celebrated Ghazzáli of Tús, who was, like Shahrastáni, a contemporary of Omar's, there is a passage in which Omar is not improbably referred to as an example of the sceptical habit of mind induced by scientific pursuits.*

The following story of Omar in his old age is given in the preface to the Calcutta MS. on the authority of Nízámi of Samarkand, one of his disciples :—

"I chanced to meet Maulana Omar in a garden, and in course of conversation he said, 'My tomb shall be in a certain place where each breath of the north wind shall shower down roses upon it.' I marvelled at

* See Schmölders, *Essai sur les écoles philosophiques chez les Arabes*, p. 115. Ghazzáli was born in 450.

that saying, thinking that he spoke idly. Afterwards I came to Nishapur on many occasions and visited his tomb, and it was outside a garden, and the fruit trees reached out their branches over the wall of the garden, and had dropped their blossoms over his tomb, so that it was hidden beneath them."

II.

The great difficulty in the way of arriving at a satisfactory text of Omar's poems arises from the exceeding variety and discrepancy of the materials. We look in vain for anything approaching to a "*Textus Receptus*." What may be called the Lower Bengal family of MSS., represented by the Asiatic Society's MS., the two India Office MSS., and the Calcutta edition, do indeed offer a tolerably uniform text, but their claim to be the best representatives of the genuine text is overthrown by their want of agreement with the Persian and Oude MSS. The Persian MSS. do not even agree with one another, the Bodleian MS., which was written at Shiráz in 865 A.H., being altogether different from the MS. lithographed at Teheran and afterwards reprinted by M. Nicolas. The Oude, or Upper India MSS., again, to which belong the one lithographed at Lucknow, and probably also the Cambridge MS., include a very large number of quatrains not found elsewhere. The number of quatrains seems to increase in proportion to the modernness of the MS. Thus the old Bodleian MS. contains only 158, and the two Paris MSS. (which are both of the tenth century) only 175 and 213, while the modern Cambridge copy contains no less than 801. A

lady who has collated all the MSS. of Omar in Europe tells me she has found in one place and another no less than 1200 quatrains attributed to him. She has, however, in an article in *Frazer* for May 1879, expressed the opinion that the number of genuine quatrains is not more than 250 or 300, and I am inclined to think this estimate high enough. But when one comes to consider which particular quatrains are to be pronounced genuine, and which imitations, it is not always easy to form a confident decision. The state of the case is this:—Out of all the quatrains passing under Omar's name hardly any stand alone. Almost every one belongs to a family, more or less numerous, to the other members of which it bears a strong family likeness. One can say with some confidence that all these replicas, paraphrases and variations of the same ideas can hardly be the work of one and the same hand; but to distinguish with certainty the handiwork of the master from that of his imitators is a task probably beyond the powers of any foreign critic living 800 years after the poems in question were written.

In this difficulty, the rule I follow is to give what seem the best specimens of each class of quatrains, and to exclude the rest. In accordance with this rule, I exclude, in particular, a large number of quatrains in praise of wine, and exhortations to live for the day, which recur in the MSS. with most wearisome frequency. I cannot of course feel sure that the quatrains I retain are in all cases the identical ones written by Omar; all I pretend to do is to give samples of each class of quatrains attributed to him.

Another cognate difficulty is this, that many of the quatrains ascribed to Omar are also attributed to other poets. I have marked a few of these in the notes, and, doubtless, careful search would bring many more to light. It might be supposed that the character of the language employed would be sufficient to differentiate the work of Omar at any rate from that of poets writing two or three centuries after his time, but, as observed by Chodzko, the literary Persian of 800 years ago differs singularly little from that now in use. Again, if, as has been supposed, there were anything exceptional in Omar's poetry, it might be possible to identify it by internal evidence; but the fact is that all Persian poetry runs very much in grooves, and Omar's is no exception. The poetry of rebellion and revolt from orthodox opinions, which is supposed to be peculiar to him, may be traced in the works of his predecessor Avicenna, as well as in those of Afzul Káshi, and others of his successors. For these reasons I have not excluded any quatrains on account of their being ascribed to other writers as well as Omar. So long as I find fair MS. authority for such quatrains, I include them in the text, not because I am sure Omar wrote them, but because it is just as likely they were written by him as by the other claimants. Of course a text formed on these principles cannot be a very satisfactory one, but, on the other hand, it is useless for an editor to pretend to greater certainty than the case admits of.

The text has been framed from a comparison of the following authorities:—

I. The Bodleian MS., No. 140 of the Ouseley Collection, containing 158 quatrains.

II. The Calcutta Asiatic Society's MS., No. 1548, containing 516 quatrains.

III. The India Office MS., No. 2420, ff. 212 to 267, containing 512 quatrains.

IV. The India Office MS., No. 2486, ff. 158 to 194, containing 362 quatrains.

V. The Calcutta edition of 1252 A.H., containing 438 quatrains, with an appendix of 54 more, which the editor says he found in a *Bayáz*, or common-place book, after the others had been printed.

VI. The Paris edition of M. Nicolas, containing 464 quatrains.

VII. The Lucknow lithographed edition, containing 763 quatrains.

VIII. A fragment of an edition begun by the late Mr. Blochmann, containing only 62 quatrains.

I have also consulted the Cambridge MS., for the purpose of settling one or two readings, but have not collated it throughout.

I have not given the various readings, except in cases of special importance. For every reading in the text there is MS. authority of some kind or other : there are only two cases, or three at the most, in which I have been driven to "the desperate resource of a conjecture," and these are indicated in the notes. The authorities for each quatrain are also given in the notes.

In editing the text, I have paid special attention to the prosody, marking all poetical contractions, and noting all peculiarities of metre and scansion.

I have also made a point of marking the *izáfat*, wherever it occurs. "The omission of this," says Lumsden, "is undoubtedly a great defect in Persian writing, insomuch that I am not certain whether it has not been the cause of more obscurity than would result from the omission of all the prepositions."

There is some difference of precept and practice as to the proper way of marking the *izáfat* after the semi-vowels. For instance, some grammarians, speaking loosely, say that after *alif*, *waw* and silent *he*, the *izáfat* is expressed by *hamza* or *ya*. What they mean to say is, by *hamza i maksúr*, or *ya i maksur*,—"kasra bearing" *hamza* or *ya*. One has only to scan a verse containing one of these *hamzas* or *yas* to see that they are always followed by *kasra* expressed or understood. For the *izáfat*, wherever it occurs, invariably adds a syllable to the word preceding it, and no Persian syllable consists of less than one consonant and one vowel. The fact is, the *izáfat*, when expressed, is always expressed by *kasra*. If the preceding letter be silent *he*, *hamza* is substituted for it, because, as Vullers says, silent *he* "*tenuior est quam ut vocalem ferre queat.*" So if the preceding letter be *alif* or *waw*, used as letters of prolongation, "*littera ya euphonica in fine adjicitur quae genitivi signum i accipiat.*" And for this *ya*, *hamza* is often substituted.

So far the matter is pretty plain, but as regards the *izáfat* after words ending in *ya* there is more room for doubt. Lumsden says the *izáfat* in this case ought to be written with a *kasra*, Vullers with *kasra*, *hamza* being sometimes superscribed, sometimes not, Mirza Ibrahim with *hamza* only. Brockhaus, in his *Hafiz*,

writes *kasra* after *ya* used as a consonant, as in such words as *páy* and *rúy*, but *hamza* or *hamza i maksúr* after *ya* used as a letter of prolongation, as in words like *sáki*. Blochmann, on the other hand, says the use of *hamza* in this last case is wrong, because “it reduces the *ya* to a mere vowel,” *i.e.* prevents it serving as a consonant to support the *kasra* following. I venture to question this *dictum*, because it is controverted by Blochmann’s own practice (Prosody, p. 95, Example 5), and because there is good MS. authority for the use of *hamza* in this case. For my part, I believe that it is allowable to mark the *izafát* after *ya* of any kind with *kasra* or *hamza i maksúr* indifferently. In the first case, the *ya* itself serves as a consonant supporting the *kasra*; in the second, the *hamza* seems to be substituted for the *ya*, just as it is substituted for silent *he*. Availing myself of this option, I always write *kasra* for the *izáfát* after *ya*, whether the *ya* be a consonant or a letter of prolongation. In the latter case, the long vowel is dissolved in scanning into its component letters *i* and *y*, and the *y* is set free to support the *kasra* of the *izáfát* following it.

III.

Omar is a poet who can hardly be translated satisfactorily otherwise than in verse. Prose does well enough for narrative or didactic poetry, where the main things to be reproduced are the matter and substance; but it is plainly contra-indicated in the case of poetry like Omar’s, where the matter is little else than “the commonplaces of the lyric ode and the tragic chorus,”

and where nearly the whole charm consists in the style and the manner, the grace of the expression and the melody of the versification. A literal prose version of such poetry must needs be unsatisfactory, because it studiously ignores the chief points in which the attractiveness of the original consists, and deliberately renounces all attempt to reproduce them.

In deciding on the form to be taken by a new translation of Omar, the fact of the existence of a previous verse translation of universally acknowledged merit ought not, of course, to be left out of account. The successor of a translator like Mr. Fitzgerald, who ventures to write verse, and especially verse of the metre which he has handled with such success, cannot help feeling at almost every step that he is provoking comparisons very much to his own disadvantage. But I do not think this consideration ought to deter him from using the vehicle which everything else indicates as the proper one.

As regards metre, there is no doubt that the quatrain of ten-syllable lines which has been tried by Hammer, Bicknell, and others, and has been raised by Mr. Fitzgerald almost to the rank of a recognised English metre, is the best representative of the *Rubá'i*. It fairly satisfies Couington's canon, viz. that there ought to be some degree of metrical conformity between the measure of the original and the translation, for though it does not exactly correspond with the *Rubá'i*, it very clearly suggests it. In particular, it copies what is perhaps the most marked feature of the *Rubá'i*,—the interlinking of the four lines by the repetition in the fourth

line of the rhyme of the first and second. Mr. Swinburne's modification of this metre, in which the rhyme is carried on from one quatrain to the next, is not applicable to poems like Omar's, all of which are isolated in sense from the context. Alexandrines would of course correspond, more nearly than decasyllables, with *Rubá'ís* lines in number of syllables, and they have been extensively used by Bodenstedt and other German translators of *Rubá'ís*, but, whatever may be the case in German, they are apt to read very heavily in English, even when constructed by skilful verse-makers, and an inferior workman can hardly hope to manage them with anything like success. The shorter length of the decasyllable line is not altogether a disadvantage to the translator. Owing to the large number of monosyllables in English, it is generally adequate to hold the contents of a Persian line a syllable or two longer; and a line erring, if at all, on the side of brevity, has at any rate the advantage of obliging the translator to eschew modern diffuseness, and of making him try to copy the "classical parsimony," the archaic terseness and condensation of the original.

The poet Cowper has a remark on translation from Latin which is eminently true also of translation from Persian. He says, "That is epigrammatic and witty in Latin which would be perfectly insipid in English. . . . If a Latin poem is neat, elegant and musical, it is enough, but English readers are not so easily satisfied." Much of Omar's matter, when literally translated, seems very trite and commonplace, many of the "conceits," of which he is so fond, very frigid, and even his peculiar

grotesque humour often loses its savour in an English replica. The translator is often tempted to elevate a too grovelling sentiment, to "sharpen a point" here and there, to trick out a commonplace with some borrowed modern embellishment. But this temptation is one to be resisted as far as possible. According to the *Hadis*, "the business of a messenger is simply to deliver his message," and he must not shrink from displaying the naked truth. A translator who writes in verse must of course claim the liberty of altering the form of the expression over and over again, but the substituted expressions ought to be in keeping with the author's style, and on the same plane of sentiment as his. It is beyond the province of a translator to attempt the task of "painting the lily." But it is easier to lay down correct principles of translation than to observe them unswervingly in one's practice.

IV.

As regards subject matter, Omar's quatrains may be classed under the following six heads:—

I. *Shikáyat i rozgár*—Complaints of "the wheel of heaven," or fate, of the world's injustice, of the loss of friends, of man's limited faculties and destinies.

II. *Hajw*—Satires on the hypocrisy of the "unco-guid," the impiety of the pious, the ignorance of the learned, and the untowardness of his own generation.

III. *Firákíya* and *Wisálíya*—Love-poems on the sorrows of separation and the joys of reunion with the Beloved, earthly or spiritual.

IV. *Báháriya*—Poems in praise of spring, gardens and flowers.

V. *Kufriya*—Irreligious and antinomian utterances, charging the sins of the creature to the account of the Creator, scoffing at the Prophet's Paradise and Hell, singing the praises of wine and pleasure—preaching *ad nauseam*, “Eat and drink (especially drink), for to-morrow ye die.”

VI. *Munáját*—Addresses to the Deity, now in the ordinary language of devotion, bewailing sins and imploring pardon, now in mystical phraseology, craving deliverance from “self,” and union with the “Truth” (*Al Hakk*), or Deity, as conceived by the Mystics.

The “complaints” may obviously be connected with the known facts of the poet’s life, by supposing them to have been prompted by the persecution to which he was subjected on account of his opinions. His remarks on the Houris and other sacred subjects raised such a feeling against him that at one time his life was in danger, and the wonder is that he escaped at all in a city like Nishapur, where the *odium theologicum* raged so fiercely as to occasion a sanguinary civil war. In the year 489 A.H., as we learn from Ibn Al Athir,* the orthodox banded themselves together under the leadership of Abul Kasim and Muhammad, the chiefs of the Hanefites and the Shafeites, in order to exterminate the Kerrámians or Anthropomorphist heretics, and succeeded in putting many of them to death, and in destroying all their establishments. It may be also that after the

* See Defrémy, *Recherches sur le règne de Barkiárok*, p. 51.

death of his patron Nizám ul Mulk, Omar lost his stipend, and was reduced to poverty.

The satires probably owed their origin to the same cause. *Rien soulage comme la rhétorique*, and if Omar could not relieve his feelings by open abuse of his persecutors, he made up for it by the bitterness of his verses. The bitterness of his strictures on them was no doubt fully equalled by the rancour of their attacks upon him.

The love-poems are samples of a class of compositions much commoner in later poets than in Omar. Most of them probably bear a mystical meaning, for I doubt if Omar was a person very susceptible of the tender passion. He speaks with appreciation of "tulip cheeks" and "cypress forms," but apparently recognises no attractions of a higher order in his fair friends.

The poems in praise of scenery again offer a strong contrast to modern treatment of the same theme. The only aspects of nature noticed by Omar are such as affect the senses agreeably—the bright flowers, the song of the nightingale, the grassy bank of the stream, and the shady garden associated in his mind with his convivial parties. The geographer translated by Sir W. Ouseley says of Nishapur, "The city is watered by a subterranean canal, which is conveyed to the fields and gardens, and there is a considerable stream that waters the city and the villages about it—this stream is named *Saka*. In all the province of Khorasan there is not any city larger than Nishapur, nor any blessed with a more pure and temperate air." No doubt it was some of these gardens that called forth Omar's encomiums.

But it is in the *Kufriya*, or antinomian quatrains, and in the *Mundáját*, or pious aspirations, that the most remarkable and characteristic features of Omar's poetry are exhibited. The glaring contrast between these two classes of his poetry has led his readers to take very opposite views of him, according as they looked at one or the other side of the shield. European critics, like his contemporaries, mostly consider him an infidel and a voluptuary "of like mind with Sardanapalus." On the other hand, the Sufis have contrived to affix mystical and devotional meanings even to his most Epicurean quatrains; and this method of interpretation is nowadays as universally accepted in Persia and India as the mystical interpretation of the Canticles is in Europe. But neither of these views can be accepted in its entirety. Even if the Sufi symbolism had been definitely formulated as early as Omar's time, which is very doubtful, common sense would forbid us to force a devotional meaning on the palpably Epicurean quatrains; and, on the other hand, unless we are prepared to throw over the authority of all the MSS., including the most ancient ones, we must reckon with the obviously mystical and devotional quatrains. The essential contradiction in the tone and temper of these two sections of Omar's poetry cannot be glossed over, but imperatively calls for explanation.

His poems were obviously not all written at one period of his life, but from time to time, just as circumstance and mood suggested, and under the influence of the thoughts, passions and desires which happened to be uppermost at the moment. It may be that the irre-

ligious and Epicurean quatrains were written in youth, and the *Munájat* in his riper years. But this hypothesis seems to be disproved by Sharastáni's account of him, which is quite silent as to any such conversion or change of sentiment on his part, and also by the fact that he describes himself from first to last as a "*Dipsychus*" in grain, a halter between two opinions, and an "*Acrates*," or backslider, in his practice.

If his poems be considered not in the abstract, but in the light of history, taking into account his mental pedigree and his intellectual surroundings, a more plausible explanation of his inconsistencies readily presents itself. In his youth, as we know, he sat at the feet of the Sunni theologian Imam Muaffik, and he was then no doubt thoroughly indoctrinated with the great Semitic conception of the One God, or, to use the expressive term of Muhammadan theology, "the Only Real Agent" (*Fá'il i Hakíki*). To minds dominated by the overwhelming sense of Almighty Power, everywhere present and working, there seems no room for Nature, or human will, or chance, or any other Ahriman whatsoever, to take the responsibility of all the evils in the world, the storms and the earthquakes, the Borgias and the Catilines. The "Only Real Agent" has to answer for all. In the most ancient document of Semitic religious speculation now extant, the Book of Job, we find expostulations of the boldest character addressed to the Deity for permitting a righteous man to be stricken with unmerited misfortunes, though the writer ultimately concludes in a spirit of pious agnosticism and resignation to the inscrutable dispensations of Providence. In the Book of Ecclesiastes,

again, the same problems are handled, but in a somewhat different temper. The “weary king Ecclesiast” remarks that there is one event to all, to him that sacrificeth and him that sacrificeth not—that injustice and wrong seem eternally triumphant, that God has made things crooked, and none can make them straight; and concludes now in favour of a sober “*carpe diem*” philosophy, now in favour of a devout “fear of the Lord.” Of course the manner in which the serious Hebrew handles these matters is very different from the levity and flippancy of the volatile Persian, but it can hardly be denied that the Ecclesiast and Omar resemble one another in the double and contradictory nature of their practical conclusions.

No sooner was Islam established than the same problem of the existence of evil in the handiwork of the Almighty Author and Governor of all began to trouble the Moslem theologians, and by their elaboration of the doctrine of Predestination they managed to aggravate its difficulties. One of the chief “roots” of their discussions was how to reconcile the Divine justice and benevolence with the Divine prescience,—the predestination of some vessels to honour, and others to dis-honour,—the pre-ordination of all things by a kind of mechanical necessity (*Jabr*), leaving no possibility of the occurrence of any events except those which actually do occur. The consideration of one corollary of a similar doctrine moved the pious and gentle Cowper to use language of indignant dissent; and there is high theological authority for the view that it is calculated “to thrust some into desperation,” but to stimulate the piety

of others. Omar is constantly dwelling on this doctrine, and he seems to be affected by it in the double way here mentioned.

Other influences which acted on Omar must not be left out of account. Born as he was in Khorásan, "the focus of Persian culture," he was no doubt familiar with speculations of the Moslem philosophers, Alkindi, Alfárábi and Avicenna, the last of whom he may possibly have seen.* And though he was not himself a Sufi, in the sense of being affiliated to any of the Sufi orders, he can hardly have been unaffected by the mysticism of which his predecessor in *Ruba'i* writing, Abu Sa'id bin Abul Khair, his patron Nizám ul Mulk, and his distinguished countryman Imám Ghazáli were all strong adherents. His philosophical studies would naturally stimulate his sceptical and irreligious dispositions, while his mystical leanings would operate mainly in the contrary direction.

If this explanation of the inconsistencies in his poetry be correct, it is obvious that the parallel often sought to be traced between him and Lucretius has no existence. Whatever he was, he was not an Atheist. To him, as to other Muhammadans of his time, to deny the existence of the Deity would seem to be tantamount to denying the existence of the world and of himself. And the conception of "laws of nature" was also one quite foreign to his habits of thought. As Deutsch says, "To a Shemite, Nature is simply what has been

* Avicenna died in 428 A.H.

begotten, and is ruled absolutely by One Absolute Power."

Hammer compares him to Voltaire, but in reality he is a Voltaire and something more. He has much of Voltaire's flippancy and irreverence. His treatment of the doctrine of the Resurrection of the Body, for instance, which Muhammad took from Christianity, and travestied by the embellishments he added to it, is altogether in Voltaire's manner. And his insistence on the all importance of kindness and charity recalls the better side of Voltaire's character, viz. his kindness to Calas, and the other victims of ecclesiastical persecution. But Omar also possessed, what Voltaire did not, strong religious emotions, which at times overrode his rationalism, and found expression in those devotional and mystical quatrains, which offer such a strong contrast to the rest of his poetry.

This introduction is already longer than I intended, but I must not omit to acknowledge my obligations to former editors and translators—Mr. Blochmann, M. Nicolas, Mr. Fitzgerald and Herr Bodenstedt, to all of whom I am indebted for many hints. I have also derived much assistance from articles on Omar in the *Calcutta Review*, vol. xxx., and in *Fraser* for May 1879. I have also to thank Professor Cowell for kindly lending me some of the materials for the text, and Dr. Ethé and M. Fagnan for information about the MSS. of Omar in London, Oxford and Paris.

ABBREVIATIONS.

- A. Asiatic Society's MS.
- B. Bodleian Library MS.
- Bl. Blochmann's edition.
- C. Calcutta edition.
- I. India Office MS., No. 2420.
- J. India Office MS., No. 2486.
- L. Lucknow edition.
- N. The edition of M. Nicolas.
- Bl. Prosody. The Prosody of the Persians by Blochmann, Calcutta 1872.
Gladwin. The Rhetoric of the Persians by Gladwin, Calcutta 1801.
- Lumsden. A Grammar of the Persian language by Lumsden, Calcutta 1810.
- Vullers. Grammatica linguæ Persicæ, scripsit I. A. Vullers, Gissæ, 1870.

ERRATA.

QUATRAIN.

19, l. 4. For زین این read ، این و after آش.

114, note. Insert B. L.

170, l. 1. For دستی read دستِ، “The hand of
one like me.” The note is wrong.

226, note. Insert L.

383, l. 2. For جار read عار ; and in the note for
Tartuffo, Tartufe.

445, note. Read *Murlazáshă*.

452, l. 3. For وانکه read وانگه .

**QUATRAINS
OF
OMAR KHAYYAM.**

QUATRAINS OF OMAR KHAYYAM.

1.

At dawn a cry through all the tavern shrilled,
“Arise my brethren of the revellers’ guild,
That I may fill our measures full of wine,
Or e’er the measure of our days be filled.”

2.

Who was it brought thee here at nightfall, who ?
Forth from the harem, in this manner, who ?
To him who in thy absence burns as fire,
And trembles like hot air, who was it, who ?

1. Bl. C. L. N. A. I. J. Bl. considers this quatrain mystical.
2. Bl. C. L. N. A. I. J. Bl. says the omission of the

رُباعیّات حکیم خیّا.



آمد سحری ندا ز میخانهء ما
کای رندِ خراباتی دیوانهء ما
برخیز که پر کنیم پیمانه ز می
زان پیش که پر گنند پیمانهء ما

امشب پرِ ما هست که آورد ترا
وز پرده بدین دست که آورد ترا
نژدیک کسی که بیتو در آتش جبود
چون باد همی جست که آورد ترا

copulative *wa* in line 4 is characteristic of Khayyam. In line 4 I follow Blochmann's rendering. It may mean, "when the wind blows."

3.

'Tis but a day we sojourn here below,
 And all the gain we get is grief and woe,
 And then, leaving life's riddles all unsolved,
 And burdened with regrets, we have to go.

4.

Khaja ! grant one request, and only one,
 Wish me God-speed, and get your preaching
 done ;
 I walk aright, 'tis you who see awry ;
 Go ! heal your purblind eyes, leave me alone.

5.

Arise ! and come, and of thy courtesy
 Resolve my weary heart's perplexity,
 And fill my goblet, so that I may drink,
 Or e'er they make their goblets out of me.

3. N.

4. Bl. C. L. N. A. I. J.

5. Bl. C. L. N. A. I. J. The heart is supposed to

این دهر که بُود مُدقی منزل ما
 نامد بجز از بلا و غم حاصل ما
 افسوس که حل نگشت یک مشکل ما
 رفتیم و هزار حسرت اندر دل ما

۴

ای خواجه یکی کام روا گُن مارا
 دم درکش و در کار خُدا گُن مارا
 ما راست رویم ولیک توکیج بینی
 رو چاره دیده گُن رها گُن مارا

۵

برخیز و بیا بیا برای دل ما
 حل کن بجمال خویشتن مشکل ما
 یک کوزه می بیار تا نوش گئیم
 زان پیش که کوزها گُنند از گل ما

be the seat of reason. "Or ever" and "or ere" are both found in Elizabethan English. Abbot, Shakespearean Grammar, p. 89.

6.

When I am dead, with wine my body lave,
For obit chant a bacchanalian stave,
And, if you need me at the day of doom,
Beneath the tavern threshold seek my grave.

7.

Since no one can assure thee of the morrow,
Rejoice thy heart to-day, and banish sorrow
With moonbright wine, fair moon, for
heaven's moon
Will look for us in vain on many a morrow.

8.

Let lovers all distraught and frenzied be,
And flown with wine, and reprobates, like me;
When sober, I find everything amiss,
But in my cups cry, "Let what will be be."

6. Bl. C. L. N. A. I. J. *Faut shudan* is Turani Persian. Bl.

چون فوت شوم بباده شوئید مرا
 تلقین ز شراب و جام گوئید مرا
 خواهید بروزِ حشر یابید مرا
 از خالِ درِ میکده جوئید مرا

▼
 چون عهده نمیشود کسی فردارا
 حالی خوش کن این دل پر سودارا
 می نوش بنور ماه ای ماه که ماه
 بسیار بتا بد و نیابد مارا

^K
 عاشق همه ساله مست و شیدا بادا
 دیوانه وشوریده و رُسوا بادا
 در هُشیاری غُصه هر چیز خوریم
 ور مست شویم هر چه بادا بادا

7. Bl. C. L. N. A. B. I. J. Line 2 is in metre 14.
 8. Bl. L. N. Line 3 is in metre 13.

9.

In Allah's name, say, wherefore set the wise
Their hearts upon this house of vanities ?

Whene'er they think to rest them from their
toils,

Death takes them by the hand, and says,
"Arise."

10.

Men say the Koran holds all heavenly lore,
But on its pages seldom care to pore ;

The lucid lines engraven on the bowl,—
That is the text they dwell on evermore.

11.

Blame not the drunkards, you who wine eschew,
Had I but grace, I would abstain like you,
And mark me, vaunting zealot, you commit
A hundredfold worse sins than drunkards do. ,

9. Bl. C. L. N. A. I.

10. Bl. L. N. A. B. I. J. Lines were engraven on
the bowl to measure out the draughts. Bl.

٩

عاقل بچه امید درین شوم سرا
 بر دولت او نهد دل از بهر خدا
 هرگاه که خواهد پنشیند از پا
 گیرد اجلش دست که بالا بنما

١٠

قرآن که بیهین کلام خوانند اورا
 گه گاه نه بر دوام خوانند اورا
 در خط پیاله آیتی روشن هست
 کاندر همه جا مدام خوانند اورا

١١

گرم نحوری طعنہ مزن مستانرا
 گرتوبه دهد توبه گئم یزدانرا
 تو فخر بدین کنی که من می نخورم
 صد کار کنی که می غلامست آنرا

11. Bl. C. L. N. A. I. *Yazdánrá*, an oath. *Ghulám*,
 mere "children" compared to your sins.

12.

What though 'tis fair to view, this form of man,
I know not why the heavenly Artisan
Hath set these tulip cheeks and cypress forms
To deck the mournful halls of earth's divan.

13.

My fire gives forth no smoke-cloud here below,
My stock-in-trade no profit here below,
And you, who call me tavern-haunter, know
There is indeed no tavern here below.

14.

Thus spake an idol to his worshipper,
“ Why dost thou worship this dead stone,
fair sir ?
'Tis because He who gazeth through thine
eyes,
Doth some part of His charms on it confer.”

12. Bl. C. L. N. A. I. *Tarab* here “grief.”

13. Bl. C. L. N. A. I. J. The anacoluthon in line 3,
and the missing rhyme before the *radif*, or burden, in

۱۲

هر چند که رنگ و بوی زیباست مرا
 چون لاله رخ و چو سرو بالاست مرا
 معلوم نشد که در طریخانه خاک
 نقاشی من از بھر چه آراست مرا

۱۳

از آتشِ ما دود کجا بود اینجا
 وز مایهِ ما سود کجا بود اینجا
 آنکس که مرا نامِ خرا باتی کرد
 در اصل خرابات کجا بود اینجا

۱۴

بت گفت به بت پرست کای عابدِ ما
 دانی ز چه روی گشته ساجدِ ما
 بر ما بجمال خود تجلی کرد سست
 آنکس که ز تُست ناظر ای شاهدِ ما

line 4 are characteristic of Khayyam. Bl.
 14. L. Meaning, all is of God, even idols. See
Gulshan i Raz, line 800.

15.

Whate'er thou doest, never grieve thy brother,
 Nor kindle fumes of wrath his peace to smother;
 Dost thou desire to taste eternal bliss,
 Vex thine own heart, but never vex another !

16.

O Thou! to please whose love and wrath as well,
 Allah created heaven and likewise hell;
 Thou hast thy court in heaven, and I have
 naught,
 Why not admit me in thy courts to dwell ?

17.

So many cups of wine will I consume,
 Its bouquet shall exhale from out my tomb,
 And every one that passes by shall halt,
 And reel and stagger with that mighty fume.

15. L. b. Line 1 is in metre 14.

16. Bl. L. The person addressed is the prophet Muhammad. The Sufis were fond of dwelling on the

۱۵

تا بتوانی رنجه مگردان کسرا
 بر آتشِ خشمِ خویش منشان کسرا
 گر راحتِ جاودان طمع میداری
 میرنج همیشه و مرنجان کسرا

۱۶

ای کرده بلطف و قهرِ تو صنع خدا
 در عهدِ ازل بهشت و دوزخ پیدا
 بزمِ تو بهشت است و مرا چیزی نیست
 چونست که در بهشت راه نیست هرا

۱۷

چندان بخورم شراب کین بُوي شراب
 آيد ز تراب چون روم زير تراب
 تا برسِ خاكِ من رسد مخمورى
 از بُوي شرابِ من شود مست و خراب

opposition between the beautiful (*jamál*) and terrible (*jalál*) attributes of Deity. *Gulshan i Raz*, p. 27.

18.

Young wooer, charm all hearts with lover's art,
Glad winner, lead thy paragon apart !

A hundred Ka'bas equal not one heart,
Seek not the Ka'ba, rather seek a heart !

19.

What time, my cup in hand, its draughts I drain,
And with rapt heart unconsciousness attain,
Behold what wondrous miracles are wrought,
Songs flow as water from my burning brain.

20.

To-day is but a breathing space, quaff wine !
Thou wilt not see again this life of thine ;
So, as the world becomes the spoil of time,
Offer thyself to be the spoil of wine !

18. Bl. C. L. N. A. I. J. Line 2, "In the presence
seize the perfect heart." *Niyáz*, "lovers' entreaties."

۱۸

در راه نیاز هر دلی را دریاب
 در کویِ حضور مُقبلی را دریاب
 صد کعبه، آب و گل بیکدل نرسد
 کعبه چه روی برو دلی را دریاب

۱۹

روزی که بدست بر نهم جامِ شراب
 وز غایتِ خرمی شوم مست و خراب
 صد مُعجزه پیدا کنم اندر هر با
 زین طبعِ چو آتش سخنهاي چو آب

۲۰

روزی که دو مهلقتست می خور می ناب
 کین عمر گذشته در نیابی دریاب
 دانی که جهان رو بخرابی داد
 تو نیز شب و روز بمی باش خراب

19. L. N. *Sukhanháyi*: *Kasra i tausfií* before the epithet, *chu áb*. Lumsden, ii. p. 259.

20. L. N. *Do muhlat*, “inhaling and exhaling.”

21.

'Tis we who to wine's yoke our necks incline,
 And risk our lives to gain the smiles of wine ;
 The henchman grasps the flagon by its
 throat
 And squeezes out the lifeblood of the wine.

22.

Here in this tavern haunt I make my lair,
 Pawning for wine, heart, soul, and all I wear,
 Without a hope of bliss, or fear of bale,
 Rapt above water, earth and fire and air.

23.

Quoth fish to duck, " "Twill be a sad affair,
 If this brook leaves its channel dry and bare ;"
 To whom the duck, " When I am dead and
 roasted
 The brook may run with wine for aught I
 care."

21. L. N. Line 3 is in metre 19.

22. Bl. C. L. N. A. B. I. J. Note the diphthong in

۲۱

مائیم نهاده سر بفرمانِ شراب
 جان کرده فدای لبِ خندانِ شراب
 هم ساقیِ ما حلقِ صراحی در دست
 هم بر لبِ ساغر آمده جانِ شراب

۲۲

مائیم و می و مطرب و این کنجه خراب
 جان ودل و جام و جامه در رهنِ شراب
 فارغ ز امیدِ رحمت و بیمِ عذاب
 آزاد ز باد و خاک وز آتش و آب

۲۳

با بط میگفت ماهئی در تب و تاب
 باشد که بجوي رفته باز آيد آب
 بط گفت چو من و تو بگشتم کباب
 بود از پس مرگ من چه دریا چه شراب

mái dissolved in scanning. Bl., Prosody 13.

23. L. Meaning, *Après nous le déluge.*

24.

From doubt to clear assurance is a breath,
A breath from infidelity to faith;
Oh, precious breath! enjoy it while you may,
'Tis all that life can give, and then comes death.

25.

Ah! wheel of heaven to tyranny inclined,
'Twas c'er your wont to show yourself unkind;
And, cruel earth, if they should cleave your
breast,
What store of buried jewels they would find!

26.

My life lasts but a day or two, and fast
Sweeps by, like torrent stream or desert blast,
Howbeit, of two days I take no heed,—
The day to come, and that already past.

24. Bl. C. L. N. A. I. J.

25. Bl. C. L. N. A. I. J. "Wheel of heaven,"
i.e. destiny, fortune. Sir Thomas Browne talks of the

۲۴

از منزِلِ کفر تا بدین یکنفس سَت
 وز عالمِ شک تا بیقین یکنفس سَت
 این یکنفسِ عزیز را خوش میدار
 کز حاصلِ عمرِ ما همین یکنفس سَت

۲۵

ای چرخِ فلک خرابی از کینهٔ تست
 بیدادگری شیوهٔ دیرینهٔ تست
 ای خالک اگر سینهٔ تو بشکافند
 بس گوهرِ قیمتی که در سینهٔ تست

۲۶

این یک دو سه روزه نوبتِ عمر گذشت
 چون آب بجو یبار و چون باد بدشت
 هزگز غمِ دو روز مرا یاد نگشت
 روزی که نیامدست و روزی که گذشت

"wheel of things." In line 1 scan *khará b̄iyaz*.

26. Bl. C. L. N. A. B. I. J. *Do sih roza* is an adjective. Bl.

27.

That pearl is from a mine unknown to thee,
 That ruby bears a stamp thou can'st not see,
 The tale of love some other tongue must tell,
 All our conjectures are mere phantasy.

28.

Now with its joyful prime my age is rife,
 I quaff enchanting wine, and list to fife ;
 Chide not at wine for all its bitter taste,
 Its bitterness sorts well with human life !

29.

O soul ! whose lot it is to bleed with pain,
 And daily change of fortune to sustain,
 Into this body wherefore didst thou come,
 Seeing thou must at last go forth again ?

27. Bl. L. N. *Káni, Yá i batní.* Bl., Pros. 7. Or, perhaps, *yá i tankír.* See note to No. 373. Meaning, real love of God differs from the popular idea of it. Bl.

۲۷

آن لعل گران بها زکانی دگر است
 وان در یگانه را نشانی دگر است
 اندیشه این و آن خیال من و تست
 افسانه عشق از زبانی دگر است

۲۸

امروز که نوبت جوانی من است
 می نوشم از آنکه کامرانی من است
 عیبیش مکنید اگرچه تلخ است خوش است
 تلخ است از آنکه زندگانی من است

۲۹

ای دل چو نصیب تو همه خون شدنشت
 احوال تو هر لحظه دگر گون شدنشت
 ای جان تو درین تنم چه کار آمده
 چون عاقبت کار تو بیرون شدنشت.

28. Bl. C. L. N. A. B. I. J. Bl. notes, "Regarding the *tashdíd* on *jawáni*, see my Prosody, p. 11."

29. Bl. C. L. N. A. I. J.

30.

To-day is thine to spend, but not to-morrow,
 Counting on morrows breedeth naught but
 sorrow ;

Oh ! squander not this breath that heaven
 hath lent thee,

Nor make too sure another breath to borrow !

31.

'Tis labour lost thus to all doors to crawl,
 Take thy good fortune, and thy bad withal ;

Know for a surety each must play his game,
 As from heaven's dice-box fate's dice chance
 to fall.

32.

This jug did once, like me, love's sorrows taste,
 And bonds of beauty's tresses once embraced,
 This handle, which you see upon its side,
 Has many a time twined round a slender waist !

30. Bl. C. N. A. B. I. In line 4, scan *Kí bákiy়ী*
'umrārā. Bl., Prosody 11.

31. Bl. C. L. N. A. I. J. *Naksh*, the dots on dice.

۳۰

امروز ترا دست رسی فردا نیست
 واندیشه فردات بجز سودا نیست
 ضایع مکن ایندم ار دلت شیدا نیست
 کین باقی عمررا بقا پیدا نیست

۳۱

از هر زه بهر دری نمیباید تاخت
 با نیک و بد زمانه میباید ساخت
 از طاسک چرخ و کعبتین تقدیر
 هر نقش که پیدا شود آن باید باخت

۳۲

این کوزه چو من عاشق زاری بودست
 در بند سر زلف نگاری بودست
 این دسته که در گردن او می بعینی
 دستیست که بر گردن یاری بودست

32. Bl. C. L. N. A. B. I. J. *Budast*, the perfect in *astam*, is archaic. Bl., Prosody 12.

33.

Days changed to nights, ere you were born,
or I,
And on its business ever rolled the sky;
See you tread gently on this dust, perchance
'Twas once the apple of some beauty's eye.

34.

Pagodas, just as mosques, are homes of prayer,
'Tis prayer that church-bells chime unto the air,
Yea, Church and Ka'ba, Rosary and Cross
Are all but divers tongues of world-wide prayer.

35.

'Twas writ at first, whatever was to be,
By pen, unheeding bliss or misery,
Yea, writ upon the tablet once for all,
To murmur or resist is vanity.

33. C. L. N. A. I. J. *Niháre, Yá i tankir.*

34. Bl. C. L. N. A. I. J. Scan *bandāgiyast*. Bl.
Meaning, forms of faith are indifferent.

۳۳

پیش از من و تو لیل و نهاری بودست
 گردنده فلك زبهر کاري بودست
 زینهار قدم بخاک آهسته نهي
 کان مردمك چشم نگاري بودست

۳۴

ج بخانه و کعبه خانه بندگیست
 ناقوس زدن ترانه بندگیست
 رنار و کلیسیا و تسیح و صلیب
 حقا که همه نشانه بندگیست

۳۵

در لوح نشان بودنیها بوده است
 پیوسته قلم زنیک و بد آسوده است
 اندر تقدير هر چه بایست بداع
 غم خوردن و کوشیدن ما بیهوده است

35. C. L. N. A. B. I. J. Meaning, fate is heartless and resistless. Scan *bud ast*, dropping silent *he*, and *Alif i wasl*.

36

There is a mystery I know full well,
Which to all, good and bad, I cannot tell ;
My words are dark, but I cannot unfold
The secrets of the “ station ” where I dwell.

37.

No base or light-weight coins pass current here,
Of such a broom has swept our dwelling clear ;
Forth from the tavern comes a sage, and
cries,
“ Drink ! for ye all must sleep through ages
drear.”

38.

With outward seeming we can cheat mankind,
But to God’s will we can but be resigned ;
The deepest wiles my cunning e’er devised,
To balk resistless fate no way could find.

36. Bl. C. L. N. A. I. J. *Hálé*, a state of ecstasy.

37. Bl. L. N. Meaning, Mollas’ fables will not go down with us.

۳۶

؟ م با هر بد و نیک راز نتوانم گفت
 کوته سخنم دراز نتوانم گفت
 حالی دارم که شرح نتوانم داد
 رازی دارم که پاز نتوانم گفت

۳۷

؛ با ما درم قلب نمیگیرد جفت
 جاروب طریخانه ما پاک برگشته
 پیری ز خرابات برون آمد و گفت
 می خور که بعمرهات میباید خفت

۳۸

با حکم خدا بجز رضا در نگرفت
 با خلق بجز روی و ریا در نگرفت
 هر حیله که در تصور عقل آید
 کردیم ولیک با قضا در نگرفت

38. L. N. Meaning, weakness of human rule compared to the strength of Divine decrees.

39.

Is a friend faithless ? spurn him as a foe,
 Upon trustworthy foes respect bestow ;
 Hold healing poison for an antidote,
 And baneful sweets for deadly eisel know.

40.

No heart is there, but bleeds when torn from
 Thee,
 No sight so clear but craves Thy face to see ;
 And though perchance Thou carest not for
 them,
 No soul is there, but pines with care for Thee.

41.

Sobriety doth dry up all delight,
 And drunkenness doth drown my sense outright ;
 There is a middle state, it is my life,
 Not altogether drunk, nor sober quite.

39. L. N. These gnomical epigrams are not common in Khayyam.

40. C. L. N. A. I. J. *Jigar*, the liver, was consi-

۳۹

بیگانه اگر وفا کند خویش من است
 ور خویش خطا کند بداندیش من است
 گر زهر موافقت کند تریاکست
 ور نوش مخالفت کند نیش من است

۴۰

پر خون ز فراقت جگری نیست که نیست
 شیدای تو صاحب نظری نیست که نیست
 ؟ با آنکه نداری سر سودای کسی
 سودای تو در هیچ سری نیست که نیست

۴۱

تا هشیارم طرب ز من پنهان است
 چون مست شدم در خدم نقصان است
 حالیست میان مستی و هشیاری
 من بندۀ آن که زندگانی آنست

dered to be the seat of love.

41. C. N. I. *Masti o* : scan *mastiyo*. The Epicurean golden mean. See Ecclesiastes, vii. 16, 17.

42.

Behold these cups ! Can He who deigned to
 make them,
 In wanton freak let ruin overtake them,
 So many shapely feet and hands and heads,—
 What love drives Him to make, what wrath to
 break them ?

43.

Death's terrors spring from baseless phantasy,
 Death yields the tree of immortality ;
 Since 'Isa breathed new life into my soul,
 Eternal death has washed its hands of me !

44.

Like tulips in the Spring your cups lift up,
 And, with a tulip-cheeked companion, sup
 With joy your wine, or e'er this azure wheel
 With some unlooked for blast upset your cup..

42. C. N. A. B. I. J. *Piyálăē*, a cup. So Job,
 "Thy hands have made me, yet thou dost destroy
 me."

۴۲

ترکیب پیاله که در هم پیوست
 بشکستن آن کجا روا دارد منست
 چندین سر و پای نازنین و کف و دست
 از مهر چه ساخت و بکین چه شکست

۴۳

قرسِ اجل و وهم فنا مستی تست ؟
 ورنه ز فنا شانِ بقا خواهد رست
 قا از دم عیسوی شدم زنده بجان
 مرگِ ابد از وجودِ من دست بنشست

چون لاله بنوروز قدح گیر بدست
 با لاله رخی اگر ترا فرصت هست
 می نوش بخرمی که این چرخ کبود
 ناگاه ترا چو باد گرداند پست

43. L. N. Meaning, the Sufi doctrine of *Baká ba'd ul faná*. See *Gulshan i Raz*, p. 31.

44. C. L. N. A. I. J.

45.

Facts will not change to humour man's caprice,
So vaunt not human powers, but hold your
peace;

Here must we stay, weighed down with grief
for this,

That we were born so late, so soon decease.

46.

Khayyam ! why weep you that your life is bad ?
What boots it thus to mourn ? Rather be glad.

He that sins not can make no claim to mercy,
Mercy was made for sinners—be not sad.

47.

All mortal ken is bounded by the veil,
To see beyond man's sight is all too frail ;
Yea ! earth's dark bosom is his only home ;—
Alas ! 't were long to tell the doleful tale.

45. C. L. N. A. I. J. Meaning, the futility of
striving against predestination. *Ank*, for *ánki*. Bl.
Prosody 13.

۴۵

چون کار نه بِر مراد ما خواهد رفت
 اندیشهء جهَدِ ما کجا خواهد رفت
 پیوسته نشسته ایم از حسرت آذک
 دیر آمده ایم و زود میباید رفت

۴۶

!! - خیام زبهٰ گنه این ماقم چیست '
 وز خوردن غم فایده بیش و کم چیست
 آنرا که گنه نکرد غفران نبود
 غفران زبرای گنه آمد غم چیست

۴۷

— در پرده اسرار کسی را ره نیست
 زین تعییه جان هیچ کس اگه نیست
 جز در دل خالک تیره منزلگه نیست
 افسوس که این فسانها کوتاه نیست

46. C. L. N. A. B. I. See note on No. 130.

47. C. L. N. A. B. I. J.

48.

This faithless world, my home, I have surveyed,
 Yea, and with all my wit deep question made,
 But found no moon with face so bright as
 thine,
 No cypress in such stateliness arrayed.

49.

In synagogue and cloister, mosque and school,
 Hell's terrors and heaven's lures men's bosoms
 rule,
 But they who master Allah's mysteries,
 Sow not this empty chaff their hearts to fool.

50.

You see the world, but all you see is naught,
 And all you say, and all you hear is naught,
 Naught the four quarters of the mighty
 earth,
 The secrets treasured in your chamber naught.

48. L. N.

49. C. L. N. A. B. I. J. Meaning, souls re-absorbed

۴۸

در عالم بیوفا که منزلگه ماست
 بسیار بجستم بقیاسی که مراست
 چون روی تو ماه نیست روشن گفتم
 چون قد تو سرو نیست میگویم راست

۴۹

در صومعه و مدرسه و دیر و کنشت
 ترسنده ز دوزخند و جویایی بهشت
 آنکس که ز اسرار خدا با خبر است
 زین تخم در اندرون خود هیچ نکشت

۵۰

دنیا دیدی و هر چه دیدی هیچ است
 وان نیز که گفتی و شنیدی هیچست
 سر تا سر آفاق دویدی هیچ است
 وان نیز که در خانه خریدی هیچ است .

in the Divine essence have no concern with the material heaven and hell.

50. L. N. Meaning, all is illusion (*Maya*).

51.

I dreamt a sage said, " Wherefore life consume
In sleep? Can sleep make pleasure's roses
bloom ?

Forgather not with death's twin-brothersleep,
Thou wilt have sleep enough within thy tomb!"

52.

If the heart knew life's secrets here below,
At death 'twould know God's secrets too, I
trow ;

But, if you know naught here, while still
yourself,

To-morrow, stripped of self, what can you know?

53.

On that dread day, when wrath shall rend the
sky,

And darkness dim the bright stars' galaxy,
I'll seize the Loved One by His skirt, and cry,
" Why hast Thou doomed these guiltless ones
to die?"

51. C. L. N. A. B. I. J. So Homer, *Kasignétos thanatoio*.

52. C. L. N. A. I. In line 2 scan *Íláhi*. Bl. Prosody, p. 7.

٥١

در خواب بُدم مرا خردمندی گفت
 کز خواب کسی را گلِ شادی نشکفت
 کاری چکنی که با اجل باشد جفت
 می خور که بزیرِ خال میباید خفت

٥٢

دل سرِ حیات اگر کماهی دانست
 در موت هم اسرارِ الهی دانست
 اکنون که تو با خودی ندانستی هیچ
 فردا که زخود روی چه خواهی دانست

٥٣

روزیکه شود اذا السماء انقطَّت
 واندم که شود اذا النجوم انكدرت
 من دامنِ تو بگیرم اندر عرصات
 گویم صنما پایی ذنب قتلت

53. C. L. N. A. I. J. See Koran, lxxxii. 1.
 Note the *alif i wasla* in lines 1 and 2. In line 4 scan
kata lat, transposing the last vowel. Bl. Prosody, p. ii.

54.

To knaves Thy secret we must not confide,
 To comprehend it is to fools denied,
 See then to what hard case Thou doomest
 men,
 Our hopes from one and all perforce we hide.

55.

Cupbearer! what though fate's blows here
 betide us,
 And a safe resting-place be here denied us,
 So long as the bright wine-cup stands be-
 tween us,
 We have the very Truth at hand to guide us.

56.

Long time in wine and rose I took delight,
 But then my business never went aright;
 Since wine could not accomplish my desire,
 I have abandoned and forsaken it quite.

54. C. L. N. A. B. I. There is a variation of this, beginning *Asrár i jahán*.

55. C. L. N. A. I. In line 3 scan *măyāst*. Bl.

۵۴

سر از همه ناکسان نهان باید داشت
 راز از همه ابلهان نهان باید داشت
 بُنگر که بجایِ مردمان خود چه کنی
 چشم از همه مردمان نهان باید داشت

۵۵

ساقی چو زمانه در شکستِ من و تست
 دنیا نه سراچهاء نشستِ من و تست
 گر زانکه میانِ من و تو جامِ می است
 میدان بیقین که حق بدستِ من و تست

۵۶

عمری بَگل و باده برفتیم بگشت
 یک کارِ من از دورِ جهان راست نگشت
 از می چو نشد هیچ مرادی حاصل
 از هرچه گذشتیم گذشتیم گذشت

Prosody, p. 13, and note *tashdid* on *Hakk* dropped.
 Ibid, p. iv.

57.

Bring wine! my heart with dancing spirits
teems,

Wake! fortune's waking is as fleeting dreams;
Quicksilver-like our days are swift of foot,
And youthful fire subsides as torrent streams.

58.

Love's devotees, not Moslems here you see,
Not Solomons, but ants of low degree;
Here are but faces wan and tattered rags,
No store of Cairene cloth, or silk have we.

59.

My law it is in pleasure's paths to stray,
My creed to shun the theologic fray;
I wedded Luck, and offered her a dower,
She said, "I want none, so thy heart be gay."

57. C. L. N. A. I. J. In line 3 scan *bedártyí*.

58. L. N. For the story of Solomon and the ants,

۵۷

هی در کفِ من نه که دلم در تا بست
 وین عمرِ گریز پای چون سیما بست
 بر خیز که بیداری دولت خوابست
 دریاب که آتش جوانی آب است

۵۸

ما کافرِ عشقیم و مسلمان دکر است
 ما مورِ ضعیفیم و سلیمان دکر است
 از ما رخ زرد و جامه کهنه طلب
 بازار چه قصَب فروشان دکر است

۵۹

هی خوردن و شاد بودن آئین منست
 فازغ بودن زکفو دین دین منست
 گفتمن بعروسِ دهر کابین تو چیست
 گفتا دل خرم تو کابین من است

see Koran, xxvii. 18. *Kasab*, linen made in Egypt.

59. C. L. N. A. I. J.

60.

From mosque an outcast, and to church a foe:
 Allah! of what clay didst thou form me so?

Like sceptic monk, or ugly courtesan,
 No hopes have I above, no joys below.

61.

Men's lusts, like house-dogs, still the house
 distress

With clamour, barking for mere wantonness;
 Foxes are they, and sleep the sleep of hares;
 Crafty as wolves, as tigers pitiless.

62.

Yon turf, fringing the margent of the stream,
 As down upon a cherub's lip might seem,
 Or growth from dust of buried tulip cheeks;
 Tread not that turf with scorn, or light esteem!

60. C. L. N. A. I. J. *Ummed* has the *tashdid ob metrum*. Bl., Prosody 9. Line 2 is in metre 17. *Gil i mará* for *gil i man rá*, Vullers, pp. 173 and 193.

٦٠

نی لایقِ مسجدم نه در خورد کنشت
 ایزد داند گلِ مرا از چه سرشت
 چون کافرِ درویشم و چون قحبه^۱ رشت
 نی دین و نه دنیا و نه امید بهشت

٦١

نفست بسگ خانه همی ماند راست
 جز بانگِ میان تهی از او هیچ نخواست
 روبه صفتست و خوابِ خرگوش دهد
 آشوبِ پلنگ دارد و گرگ دغاست

٦٢

هر سبزه که در کنارِ جوئی رستست
 گوئی زلبِ فرشته خوئی رستست
 هان بر سرِ سبزه پا بخواری ننهی
 کان سبزه بخاکِ لاله روئی رستست

61. C. L. N. A. I. J. "Sleep of hares," deceit.

62. C. L. N. A. I. J. *Juyiy*: the *yá* of *júy* is hamzated because followed by another *yá*. Vullers, p. 24.

63.

Hearts with the light of love illumined well,
 Whether in mosque or synagogue they dwell,
 Have *their* names written in the book of love,
 Unvexed by hopes of heaven or fears of hell.

64.

One draught of wine outweighs the realm of
 Tús,
 Throne of Kobád and crown of Kai Kawús ;
 Sweeter are sighs that lovers heave at morn,
 Than all the groanings zealot breasts produce.

65.

Though Moslems for my sins condemn and
 chide me,
Like heathens to my idol I confide me;
 Yea, when I perish of a drunken bout,
 I'll call on wine, whatever doom betide me.

63. C. L. N. A. I. J. Compare Hafiz, Ode 79 :
 "Wherever love is, there is the light of the Beloved's
 face."

۶۳

هر دل که در او نورِ محبت بسرشت
 گر ساکنِ مسجد است و گر ز اهلِ کنشت
 در دفترِ عشق هر که را نام نوشت
 آزاد ز دوزخ است و فارغ ز بهشت

۶۴

یک جر عهء می زملک کاووس بهشت
 وز تخت قباد و ملکت طوس بهشت
 هر ناله که عاشقی بر آرد بسحر
 از نعرا زاهدانِ سالوس بهشت

۶۵

هر چند که از گناه بدجختم و زشت
 نومید نیم چوبت پرستان ز بکنشت
 اما سحری که میرم از مخموری
 می خواهم و معشوقه چه دوزح چه بهشت

64. C. L. N. A. I. J. *Kawús* is the old spelling.

65. L. N. See a variation of this below, No. 111.

66.

In drinking thus it is not my design
 To riot, or transgress the law divine,
 No! to attain unconsciousness of self
 Is the sole cause I drink me drunk with wine.

67.

Drunkards are doomed to hell, so men declare,
 Believe it not, 'tis but a foolish scare ;
 Heaven will be empty as this hand of mine,
 If none who love good drink find entrance
 there.

68.

'Tis wrong, according to the strict Korán,
 To drink in Rajab, likewise in Sha'bán,
 God and the Prophet claim those months as
 theirs ;
 Was Ramazan then made for thirsty man ?

66. C. L. N. A. I. J. Perhaps a hit at the Sufis.
 67. C. L. N. A. I. J. Line 4 is in metre 17.

۶۶

می خوردن من نه از برای طربست
 نز بهر فساد و ترک دین و ادبست
 خواهم که زبیخودی برآرم نفسی
 می خوردن و هست بودنم زین سببست

۶۷

گویند که دوزخی بود مردم هست
 قولیست خلاف دل در او نتوان بست
 گر عاشق و هست دوزخی خواهد بود
 فردا باشد بهشت همچون کف دست

۶۸

گویند مخور باده که شعبان نه رواست
 نه نیز رجب که آنمه خاص خدا است
 شعبان و رجب ماه خدا هست و رسول
 ما در رمضان خوریم کان خاصه هاست

68. C. L. N. A. I. J. The point, of course, is that Ramazán is the Muhammadan Lent.

69.

Now Ramazan is come, no wine must flow,
 Our simple pastimes we must now forego,
 The wine we have in store we must not
 drink,
 Nor on our mistresses one kiss bestow.

70.

What is the world ? A caravanserai,
 A pied pavilion of night and day ;
 A feast whereat a thousand Jamsheds sat,
 A couch whereon a thousand Bahrams lay.

71.

Now that your roses bloom with flowers of
 bliss,
 To grasp your goblets be not so remiss ;
 Drink while you may ! Time is a 'treacherous
 foe,
 You may not see another day like this.

69. L. N. Does *Sáda* mean the winter feast ?

70. Bl. C. L. N. A. I. J. *Wámánda*, "leavings."

۷۹

آمد رمضان و موسم باده برفت
 دورِ می ناب و رائج ساده برفت
 هر باده که داشتیم ناخورده بماند
 هر قحبه که یافتیم ناگاده برفت

۷۰

این کنه ربا طرا که عالم نامست
 آرامگه ابلق صبح و شام است
 بزمیست که وامانده صد جمشید است
 گوریست که تکیه گاه صد بهراه است

۷۱

اکنون که گل سعادت بر بار است
 دست تو زجام می چرا بیکار است
 می خور که زماده دشمن غدار است
 دریافتی روز چنین دشوار است

71. Bl. C. L. N. A. I. J. *Bar bár*, ‘blooming, on the branch,’ i.e. you are still young. Bl.

72.

Here in this palace, where Bahram held sway,
 The wild roes drop their young, and tigers stray;
 And that great hunter king—ah! well a day!
 Now to the hunter death is fallen a prey.

73.

Down fall the tears from skies enwrapt in gloom,
 Without this drink, the flowers could never
 bloom!

As now these flowerets yield delight to me,
 So shall my dust yield flowers,—God knows for
 whom.

74.

To-day is Friday, as the Moslem says,
 Drink then from bowls served up in quick
 relays;

Suppose on common days you drink one
 bowl,

To-day drink two, for 'tis the prince of days.

72. Bl. C. L. N. A. I. J. *Daró*: see Bl., Pros. 11.

73. Bl. C. L. N. A. I. J. In line 4 *tá* is the “*ta i tajá-hul*,” meaning, ‘I do not know whether,’ ‘perhaps.’ Bl.

۷۲

آن قصر که بهرام درو جام گرفت
آهو ^{بره} کرد و شیر آرام گرفت
بهرام که گور میگرفتی بکمند
دیدی که چگونه گور بهرام گرفت

۷۳

ابر آمد و باز بر سر سبزه گریست
بی باده ارغوان نمی باید زیست
این سبزه که امروز تماشانگه ماست
تا سبزه خالی ما تماشانگه کیست

۷۴

امروز که آدینه مر او را ذام است
می نوش کن از قدح چه جایی جامست
هر روز اگر یکقدح می خوردی
امروز دو خور که سید الائیامست

74. Bl. C. L. N. A. I. J. Friday is the day "of assembly," or Sabbath.

٧٥

آن پاده که قابل صوره است بذات
 گاهی حیوان همی شود گاه نبات
 تا ظن نبری که هست گردد هیهات
 موصوف بذات است اگر نیست صفات

٧٦

از آتش این طائفة جز دودی نیست
 و ز هیچ کسی امید بهبودی نیست
 دستی که ز دست چرخ بر سر دارم
 در دامن هر که میزنم سودی نیست

٧٧

آنکس که بحملکی ترا تکیه بروست
 گر چشم خرد باز کفی دشمنت اوست
 آن به که درین زمانه کم گیری دوست
 با اهل زمانه صحبت از دور نکوست

Wine means the divine “*Noumenon*.” *Gulshan i Rúz*, 825.

76. Bl. C. L. N. A. I. J. Scan *tayifa*.

77. Bl. C. L. N. A. I. J. The MSS. transpose the lines.

78.

O foolish one ! this moulded earth is naught,
 This particoloured vault of heaven is naught ;
 Our sojourn in this seat of life and death
 Is but one breath, and what is that but naught ?

79.

Some wine, a Houri, (Houris if there be,)
 A green bank by a stream, with minstrelsy ;—
 Toil not to find a better Paradise,
 If other Paradise indeed there be !

80.

To the wine-house I saw the sage repair,
 Bearing a wine-cup, and a mat for prayer ;
 I said, “O Shaikh, what does this conduct
 mean ?”
 Said he, “Go drink ! the world is naught but
 air.”

78. Bl. L. N. *Shakl i mujassam*, ‘the earth.’ Bl.
 79. Bl. C. L. N. A. I. J. *Dozakh i farsuda*, ‘an old

٧٨

ای بیخبر این شکل بجسم هیچ است
 وین طارم نه سپهر ارقم هیچ است
 خوش باش که در نشیمن کون و فساد
 وابسته یکدمیم و آنهم هیچ است

٧٩

با مطلب و می حور سرشتی گر هست
 با آب روان گنارکشتی گر هست
 به زین مطلب دونخ فرسوده هتاب
 حقا که جز این نیست بهشتی گر هست

٨٠

پیری ز خرابات برون آمد و مست
 سجادة بدوش و کاسه باده بدست
 گفتم شیجا ترا چه حال آمد پیش
 گفتا می خور که کار عالم باد است

hell,' i.e. vain things which create a hell for you. Bl.
80. N.

81.

The Bulbul to the garden winged his way,
 Viewed lily cups, and roses smiling gay,
 Cried in ecstatic notes, “ O live your life,
 You never will re-live this fleeting day.”

82.

Thy body is a tent, where harbourage
 The Sultan spirit takes for one brief age ;
 When he departs, comes the tent-pitcher
 death,
 Strikes it, and onward moves, another stage.

83.

Khayyám, who long time stitched the tents of
 learning,
 Has fallen into a furnace, and lies burning,
 Death's shears have cut his thread of life
 asunder,
 Fate's brokers sell him off with scorn and
 spurning.

81. N. The MSS. have a variation of this, beginning, *Bulbul chu. Jám . . . rá.* See Bl. Prosody, p. 12.

۸۱

چون بلبلِ مست راه در بستان یافت
 روی گل و جامِ باده را خندان یافت
 آمد بزبانِ حال در گوشم گفت
 دریاب که عمر رفته را تتوان یافت

۸۲

خیام تنست بخیمهء ماند راست
 سلطان روح است و منزِش در افناست
 فراشِ اجل زبهرِ دیکر منزل
 ویران کند این خیمه چو سلطان برخاست

۸۳

خیام که خیمهای حکمت میدوخت
 در کوره غم فتاد و ناگاه بسوخت
 مقراضِ اجل طنابِ عمرش ببرید
 دلال قضا برایگانش بفروخت

82. C. L. N. A. I. J. *Manzil*, in line 2, ‘lodging;’
 in line 3, ‘stage.’ *Khimayé*, a ‘tent.’

83. C. L. N. A. B. I. J.

84.

In the sweet spring a grassy bank I sought,
 And thither wine, and a fair Hour brought;
 And, though the people called me graceless
 dog,
 Gave not to Paradise another thought !

85.

Sweet is rose-ruddy wine in goblets gay,
 And sweet are lute and harp and roundelay ;
 But for the zealot who ignores the cup,
 'Tis sweet when he is twenty leagues away !

86.

Life, void of wine, and minstrels with their
 lutes,
 And the soft murmurs of Irákian flutes,
 Were nothing worth : I scan the world and
 sce,
 Save pleasure, life yields only bitter fruits.

84. C. L. N. A. B. I. J. *Batar*, a contraction. See
 Bl. Prosody, p. 10.

۸۴

در فصلِ بیهار با بَتِ حور سرشت
 یک کوزهٔ می اگر بود بِر لبِ کشت
 هر چند بنزدِ عام بد پاشد این
 از سگ بترم اگر کنم یادِ بهشت

۸۵

در جامِ طرب بادهء گلرنگ خوشت
 با نغمهء عود و نالهء چنگ خوشت
 زاهد که خبر ندارد از جامِ شراب
 دور از بر ما هزار فرسنگ خوشت

۸۶

دورانِ جهان بی می و ساقی خوش نیست
 بی زمزمهء ذای عراقی خوش نیسبت
 هر چند در احوالِ جهان مینگرم
 حاصل همه عشرتست و باقی خوش نیست

85. N. The MSS. have a variation of this. Note *Khush*.

86. L. N. See an answer to this in No. 97.

87.

Make haste ! soon must you quit this life below,
And pass the veil, and Allah's secrets know ;

Make haste to take your pleasure while
you may,

You wot not whence you come, nor whither go.

88.

Depart we must ! what boots it then to be,
To walk in vain desires continually ?

Nay, but if heaven vouchsafe no place of rest,
What power to cease our wanderings have we ?

89.

To chant wine's praises is my daily task,
I live encompassed by cup, bowl and flask ;

Zealot ! if reason be thy guide, then know
That guide of me doth ofttimes guidance ask.

87. C. L. N. A. I. In line 3 scan *nídániyaz*.

88. N. In line 3 scan *jáyīgă*. Bl., Prosody, p. 15.

89. C. L. N. A. I. J. In line 1 scan *maddáhiyî* ;

۸۷

دریاب که از روح جدا خواهی رفت
 در پرده‌ه اسرارِ خدا خواهی رفت
 هی خور که ندانی از کجا آمدۀ
 خوشباش ندانی که کجا خواهی رفت

۸۸

رفتن چو حقیقتست پس بودن چیست
 راه طمعِ محال پیمودن چیست
 جائیگه بمصلحت نخواهند گذاشت
 فارغ ز سفر بودن و آسودن چیست

۸۹

عمریست که مذاحی هی ورد منست
 و انساب میست هر چه در گرد منست
 زاهد اگر استادِ تو عقلست اینجا
 خوشباش که استادِ تو شاگرد منست

and compare Horace, “*Edocet artes ;*
Fecundi calices quem non fecere disertum.”

90.

O men of morals ! why do ye defame,
And thus misjudge me ? I am not to blame.

Save weakness for the grape, and female
charms,

What sins of mine can any of ye name ?

91.

Who treads in passion's footsteps here below,
A helpless pauper will depart, I trow ;

Remember who you are, and whence you
come,

Consider what you do, and whither go.

92.

Skies like a zone our weary lives enclose,
And from our tear-stained eyes a Jihun flows ;
Hell is a fire enkindled of our griefs ;
Heaven but a moment's peace, stolen from our
woes.

90. C. L. N. A. I. J. This change of persons is called *Ittifát*. Gladwin, Persian Rhetoric, p. 56.

91. C. L. N. A. I. *Khabarat* : see Bl., Prosody, p. v.

٩٠

فاسق خوانند مردمانم پیوست
 من بیگنهم خیال شان بر من بست
 بر من بخلاف شرع ای اهل صلاح
 جز خمر و لواطه و زنا جرم نه است

٩١

گر در پی شهوت و هوا خواهی رفت
 از من خبرت که بینوا خواهی رفت
 بنگر چه کسی و از کجا آمداده
 میدان که چه میکنی کجا خواهی رفت

٩٢

گردون کمربی ز عمر فرسوده ماست
 جیحون اثربی ز چشم پالوده ماست
 دوزخ شربی ز رفح بیهوده ماست
 فردوس دمی ز وقت آسوده ماست

93.

I drown in sin—show me Thy clemency!
 My soul is dark—make me Thy light to see!
 A heaven that must be earned by painful
 works,
 I call a wage, not a gift fair and free.

94.

Did He who made me fashion me for hell,
 Or destine me for heaven? I cannot tell.
 Yet will I not renounce cup, lute and love,
 Nor earthly cash for heavenly credit sell.

95.

From right and left the censors came and stood,
 Saying, “Renounce this wine, this foe of good;”
 But if wine be the foe of holy faith,
 By Allah, right it is to drink its blood!

93. C. L. N. A. I. J. Arabic words like *razá'* drop the *hamza* in Persian, except with the *izáfat*: (Bl. Prosody 14). For this *hamza*, *ya* is often used, as here.

۹۳

من بندۂ عاصیم رضای تو کجاست
 تاریک دلم نور و صفائی تو کجاست
 مارا تو بهشت اگر بطاعت بخشی
 این مزد بود لطف و عطاپی تو کجاست

۹۴

من هیچ ندانم که مرا آن که سرشت
 گرد اهلِ بهشت خوب یا دوزخِ زشت
 جامی و بقی و بربطی بزلبِ کشت
 این هر سه مرا نقد و ترا نسیه بهشت

۹۵

من می خورم و مخالفان از چپ و راست
 گویند مخور باده که دینرا اعداست
 چون دانستم که می عدوی دینست
 والله بخورم خون عدو را که رواست

94. C. L. N. A. B. I.. In line 4 the *izáfat* is dropped after silent *ke*. Bl., Prosody, p. 15.

95. C. L. N. A. B. I. J. See Koran, ii. 187.

96.

The good and evil with man's nature blent,
 The weal and woe that heaven's decrees have
 sent,—

Impute them not to motions of the skies,—
 Skies than thyself ten times more impotent.

97.

Against death's arrows what are bucklers worth?
 What all the pomps and riches of the earth ?

When I survey the world, I see no good
 But goodness, all beside is nothing worth.

98.

Weak souls, who from the world cannot refrain,
 Hold life-long fellowship with ruth and pain;

Hearts free from worldly cares have store of
 bliss,

All others seeds of bitter woe contain.

96. C. L. N. A. I. J. Fate is merely the decree of Allah. For the distinction between *kazá* and *kadar*, see Pocock, *Specimen Historiae Arabum*, p. 207.

۹۶

نیکی و بدی که در نهاد بشر است
 شادی و غمی که در قضا و قدر است
 با چرخ مکن حواله کاندر ره عقل
 چرخ از تو هزار بار بیچاره تر است

۹۷

تیریکه اجل کشد سپرها هیچست
 وین محتشمی و سیم و زرها هیچ است
 چندانکه بروی کارها در نگرم
 نیکست که نیکست دگرها هیچ است

۹۸

هر دل که درو مایه تحرید کم است
 بیچاره همه عمر ندیم ندم است
 جز خاطر فارغ که نشاطی دارد
 باقی همه هر چه هست اسباب غم است

97. N. Possibly written on the margin by some pious reader as an answer to No. 86.

98. L. N. *Tajríd*, see *Gulshan i Ráz*, p. 8, n.

99.

He, in whose bosom wisdom's seed is sown,
 To waste a single day was never known ;
 Either he strives to work great Allah's will,
 Or else exalts the cup, and works his own.

100.

When Allah mixed my clay, He knew full well
 My future acts, and could each one foretell ;
 Without His will no act of mine was wrought ;
 Is it then just to punish me in hell ?

101.

Ye, who cease not to drink on common days,
 Do not on Friday quit your drinking ways ;
 Adopt my creed, and count all days the same,
 Be worshippers of God, and not of days.

99. C. L. N. A. B. I. J. *Tqrabe, query, takhme?*
 giving a line in metre 23.

100. C. L. N. A. I. Of the Moslem theory of pre-
 destination, Khayyam might truly say, "Ten thousand

۹۹

هر کو طری ز عقل در دل میکاشت
 یکروز ز عمر خویش ضایع نگذاشت
 یا در طلب رضایی یزدان کوشید
 یا راحت خود گزید و ساغر برداشت

۱۰۰

یزدان چو گل وجود مارا آراست
 دانست ز فعل ما چه خواهد برخاست
 بی حکم‌ش نیست هرگناهی که مراست
 پس سوختن قیامت از بهر چه خواست

۱۰۱

یکهفته شراب خورده باشی پیوست
 هان تا ندھی بروز آدینه ز دست
 در مذهب ما شنبه و آدینه یکیست
 جبار پرست باش نه روز پرست

mortals, drowned in endless woe, For doing what they
 were compelled to do."

101. L. N. In line 3 scan *yākīst*.

102.

If grace be grace, and Allah gracious be,
Adam from Paradise why banished He?

Grace to poor sinners shown is grace indeed;
In grace hard earned by works no grace I see.

103.

Dame Fortune's smiles are full of guile, beware!
Her scimitar is sharp to smite, take care!

If e'er she drop a sweetmeat in thy mouth,
'Tis poisonous,—to swallow it forbear!

104.

Where'er you see a rose or tulip bed,
Know that a mighty monarch's blood was shed;
And where the violet rears her purple tuft,
Be sure a black-moled girl hath laid her head.

102. N. The *tashdid* of *rabb* is dropped. Bl., Prosody, p. iv.

103 C. L. A. B. I. *Hush* contracted from *hush*.

۱۰۲✓

یا رب تو کریمی و کریمی کرم است
 عاصی ز چه رو برون ز باعِ ارم است
 با طاعتم ار بخشی آن نیست کرم
 با معصیتم ابَگَر بخشی کرم است

۱۰۳

هُش دار که روزگار شورانگیز است
 ایمن منشین که تیغ دوران تیز است
 در گامِ تو گر زمانه لوزینه نهد
 زنهار فرو مبر که زهر آمیز است

۱۰۴

هر جا که گلی و لاله زاری بودست
 از سرخِ جون شهریاری بودست
 هر برگِ بنششه کثر زمین می رانید
 خالیست که بر رخ نگاری بودست

104. B. L. The MSS. have a variation of this, beginning *Har khisht ki.*

105.

Wine is a melting ruby, cup its mine ;
 Cup is the body, and the soul is wine;
 These crystal goblets smile with ruddy wine
 Like tears, that blood of wounded hearts
 enshrine.

106.

Drink wine ! 'tis life etern, and travail's meed,
 Fruitage of youth, and balm of age's need ;
 'Tis the glad time of roses, wine and friends ;
 Rejoice thy spirit—that is life indeed.

107.

Drink wine ! long must you sleep within the
 tomb,
 Without a friend, or wife to cheer your gloom ;
 Hear what I say, and tell it not again,
 "Never again can withered tulips bloom." .

105. L. B.

106. L. B. There being no *izáfat* after *yárán*, *sar* :
mast must agree with *hangám*.

١٠٥

می لعل مذاب سست و صراحی کانست
 جسمست پیاله و شرابش جانست
 آن جام پلورین که زمی خندانست
 اشکی سست که خون دل در و پنهانست

١٠٣

می نوش که عمر جاودانی اینست
 خود حاصلت از دور جوانی اینست
 هنگام گل سست و مل و یاران سر مست
 خوش باش دمی که زندگانی اینست

١٠٧

می خور که بزیر گل بسی خواهی خفت
 بی مونس و بی حریف و بی همدم وجفت
 زنhar بکس مگو تو این راز نهفت
 هر لاله پژمرده تخواهد بشکفت

107. C. A. B. I. J. This recalls the chorus in the Oedipus Coloneus.

108.

They preach how sweet those Houri brides
will be,

But I say wine is sweeter—taste and see!

Hold fast this cash, and let that credit go,
And shun the din of empty drums like me.

109.

Once and again my soul did me implore,
To teach her, if I might, the heavenly lore;

I bade her learn the *Alif* well by heart.
Who knows that letter well need learn no more.

110.

I came not hither of my own freewill,

And go against my wish, a puppet still;

Cupbearer! gird thy loins, and fetch some
wine;

To purge the world's despite, my goblet fill.

108. C. L. A. B. I. J. *Sûr*, 'nuptials.'

109. B. *Alif kafat*, the One (God) is enough.
Probably a quotation. Hafiz (Ode 416) uses the same

۱۰۸

گویند مرا چو سورد با حور خوش است
 من هی گویم که آب انگور خوش است
 این نقد بکیر و دست ازان نسیه بدآر
 کوازِ دهل شنیدن از دور خوش است

۱۰۹

دل گفت مرا علمِ لدی هوس او
 تعلیم بکن اگر ترا دست رس است
 گفتم که آلفَ ڪَفتْ دگر هیچ میگو
 در خانه اگر کس است یلک حرف بس است

۱۱۰

چون آمدندم بهن نبُد روزِ نخست
 وین زفتن بیمِ راد عزمیست درست
 در خیز و میان به بند ای ساقیِ چست
 کاندوهِ جهان بمی فرو خواهم شست

expression : 'He who knows the One knows all.'

110. C. L. A. B. I. J. 'azmē, yá i tankir, or tans ifi ?
 See note to No. 373.

111.

How long must I make bricks upon the sea ?
 Beshrew this vain task of idolatry ;
 Call not Khayyám a denizen of hell ;
 One while in heaven, and one in hell is he.

112.

Sweet is the breath of Spring to rose's face,
 And thy sweet face adds charm to this fair place ;
 To-day is sweet, but yesterday is sad,
 And sad all mention of its parted grace.

113.

To-night pour wine, and sing a dulcet air,
 And I upon thy lips will hang, O fair ;
 Yea, pour some wine as rosy as thy cheeks,
 My mind is troubled like thy ruffled hair.

111. C. L. A. B. I. J. *Andar-ba*, Bl., Prosody 12.

112. C. L. A. B. I. J. *Khúsh* is pronounced *khăsh* or *khush*. Bl., Prosody, p. 12. *Gúyí* is generally written

۱۱۱

تا چند زنم بروی دریاها خشت
 بیزار شدم ز بت پرستان کنست
 خیام که گفت دوزخی خواهد بود
 گه رفت بدوزخ و گه اندر به بهشت

۱۱۲

بر چهره گل نسیم نو روز خوشت
 در صحن چمن روی دل افروز خوشت
 از دی که گذشت هر چه گوئی خوش نیست
 خوش باش و ز دی مگوکه امروز خوشت

۱۱۳

بر خیز و بده باده چه جای سخنست
 کامشب دهن تنگ تو روزی من است
 مارا چورخ خویش می گلگون ذه
 کین نوبت من چو زلف تو پر شکنست

with *hamza* and *ya*, but in some MSS. *fatha* is substituted for the *hamza* [?].

113. B. *Rōzīyyī*. See note to No. 28.

114.

Pen, tablet, heaven and hell I looked to see
 Above the skies, from all eternity ;
 At last the master sage instructed me,
 " Pen, tablet, heaven and hell are all in thee."

115.

The fruit of certitude *he* cannot pluck,
The path that leads thereto who never struck,
 Nor ever shook the bough with strenuous
 hand ;
 To-day is lost ; hope for to-morrow's luck.

116.

Now spring-tide showers its foison on the land,
 And lively hearts wend forth, a joyous band,
 For 'Isa's breath wakes the dead earth to life,
 And trees gleam white with flowers, like Musa's
 hand.

114. Allah writes his decrees with the " pen " on the "tablet." Koran, lxviii. 1. See *Gulshan i Ráz*, 1, n.

115. L. B. *Lit.* "Consider to-morrow your first day."

۱۱۴

بُرْتَر ز سپهْر خاطرم روزِ نخست طرزِ ؟
 لوح و قلم و بهشت و دوزخ می جست
 پس گفت مرا معلم از رای درست
 لوح و قلم و بهشت و دوزخ با شست

۱۱۵

اژرا که بِرِنهاں تحقیق نرست
 زانست که او نیست درین راه درست
 هر کس زده است دست در شاخی سست
 امروز چو دی شناس و فردا چو نخست

۱۱۶

اکنون که جهانرا بخوشی دستارسیست
 هر زنده دلی را مسوی صخرا هوَسیست
 بِر هر شاخی طلوعِ موسی دستیست
 در هر نفسی خوشِ عیسیٰ نفسیست

116. B. Alluding to the life-giving breath of Jesus, and the white hand of Moses. (Exodus, iv. 6). *Bakhshî dastrase* (*yá i tankír*), "an aid to joy," i.e. Spring.

117.

*Alas for that cold heart, which never glows
With love, nor e'er that charming madness
knows;*

*The days misspent with no redeeming
love;—*

No days are wasted half as much as those!

118.

*The zephyrs waft thy fragrance, and it takes
My heart, and me, his master, he forsakes;
Careless of me he pants and leaps to thee,
And thee his pattern and ensample makes!*

119.

*Drink wine! and then as Mahmud thou wilt
reign,
And hear a music passing David's strain:
Think not of past or future, seize to-day,
Then all thy life will not be lived in vain.*

117. Bl. L. B. Note *wa* omitted in line 2, Bl.

118. Bl. C. L. A. I. J. Also ascribed to Abu Sa'id bin Abul Khair. C. writes *buyí* with two *yás*, and *hamza* on the first. The second *yá* seems to be *ya i batní* or

۱۱۷

ای وای بیران دل که در و سوزی نیست
 سودا زده مهْرِ دل افروزی نیست
 روزی که تو بی عشق بسر خواهی برد
 ضایع ترا از آن روز ترا روزی نیست

۱۱۸

از بادِ صبا دلم چو بويِ تو گرفت
 مارا بگذاشت جست و جويِ تو گرفت
 اکنون ز منش هیچ نمی آید یاد
 بويِ تو گرفته بود و خويِ تو فرگت

۱۱۹

با پاده نشین که ملکِ محمود این است
 وز چنگ شنو که لحنِ داؤد این است
 از آمده و رفتہ دگر یاد مکن
 حالی خوش باش زان که مقصود این است

kausifī, though that is usual only before adjectives.
Bl., Prosody, p. 11.

119. Bl. C. L. A. I. J.

۱۲۰

ده عقل وز نه رواق وز هشت بهشت
 هفت اخترم از شش جهت این نامه نوشته
 کز پنج حواس و چار ارکان و سه روح
 ایزد بد و عالم چو تو یک کس نسرشت

۱۲۱

دیریست که صد هزار عیسیا دیدست
 طوریست که صد هزار موسیا دیدست
 قصریست که صد هزار قیصر بگذشت
 طاقیست که صد هزار کسریا دیدست

۱۲۲

سیم ارچه نه مايه خردمندانست
 بی سیمان را با غجهان زندانست
 از دست تهی بنفسه سر بر زانوست
 وز کیسه زر دهان گل خندانست

121. L. J. Time is long and life short.

122. L. Alluding to the golden stamens of the rose.
I supply *tiki* from the Cambridge MS.

123.

Heaven's wheel has made full many a heart to
moan,
And many a budding rose to earth has thrown ;
Plume thee not on thy youth and lusty
strength,
Full many a bud is blasted ere 'tis blown.

124.

What lord is fit to rule but "Truth ?" not one.
What beings disobey His rule ? not one.
All things that are are such as He decrees,
And naught is there beside beneath the sun.

125.

That azure coloured vault, and golden tray
Have turned, and will turn yet for many a day ;
And just so we, impelled by turn's of fate,—
We come here for a while, then pass away, .

123. L. In line 3 scan *jawáñyáy*.

124. C. L. A. I. "The Truth" is the Sufi name
for the Deity. Note *tashdíd* on *Hakk* dropped.

۱۲۳

بس خونِ کسان که چرخِ بیباک بربخت
 بس گل که برآمد از گل و پاک بربخت
 بر حسن و جوانی ای پسر غرّه مشو
 بس عنجهٔ ناشکفته بر خالک بربخت

۱۲۴

جز حقِ حَكَمَی که حَكْم را شاید نیست
 هستی که ز حکم او برون آید نیست
 هر چیز که هست آنچنان میباید
 آنچیز که آنچنان نمی باید نیست

۱۲۵

این گمبد لاجوردي و زرین طشت
 بسیار بگشتسن و دگر خواهد گشت
 یکچند ز اقتضای دوران قضا
 ما نیز چو دیگران رسیدیم و گذشت

125. Bl. L. *Guzasht*, "It is all over with us." Bl., "Golden tray," the Sun. In line 1 scan *lājāwardīyō*. Bl., Prosody, p. 11.

126.

The Master did himself these vessels frame,
 Why should he cast them out to scorn and
 shame ?

If he has made them well, why should he
 break them ?

Yea, though he marred them, *they* are not to
 blame.

127.

Kindness to friends and foes 'tis well to show,
 No kindly heart can prove unkind, I trow :
 Harshness will alienate a bosom friend,
 And kindness reconcile a deadly foe.

128.

To lover true, what matters dark or fair ?
 Or if the loved one silk, or sackcloth wear,
 Or lie on down or dust, or rise to heaven ?
 Yea, though she sink to hell, he'll seek her there.

126. C. L. A. I. J. In line 4 *suwar* is an Arabic plural used as a singular. Bl., Prosody, p. 5.

۱۲۶

دارنده چو ترکیب طبائع آراست
 از بھرِ چه او فسگندش اندر کم و کاست
 گرنیک آمد شکستن از بھرِ چه بود
 ور نیک نیامد این صور عیب کراست

۱۲۷

با دشمن و دوست فعل نیکو نیکوست
 بد کی کند آنکه نیکیش عادت و خوست
 با دوست چو بد کنی شود دشمن تو
 با دشمن اگر نیک کنی گردد دوست

۱۲۸

در چشمِ محققان چه زیبا چه رشت
 منزلگه عاشقان چه دوزخ چه پهشت
 پوشیدن بیدلان چه اطلس چه پلاس
 زیر سر عاشقان چه بالین چه خشت

127. L. In line 2 scan *nēykiyāsh*.

128. L. Probably mystical.

129.

Full many a hill and vale I journeyed o'er ;
 Journeyed through the world's wide quarters
 four,

But never heard of pilgrim who returned ;
 When once they go, they go to come no more.

130.

Wine-houses flourish through this thirst of mine,
 Loads of remorse weigh down this back of mine ;
 Yet, if I sinned not, what would mercy do ?
 Mercy depends upon these sins of mine.

131.

Thy being is the being of Another,
 Thy passion is the passion of Another.

Cover thy head, and think, and thou wilt see,
 Thy hand is but the cover of Another.

129. C. L. N. (in part) A. I. J.

130. C. Bl. L. A. I. J. Bl. quotes similar sentiments from Nizámi and Háfiz. Mercy is God's highest attribute, and sin is required to call it forth.

۱۲۹

بسیار بگشتم بگرد در و دشت
 اندر همه آفاق بگشتم بگشت
 از کس نشنیدیم که آمد زین راه
 راهی که برفت راهرو باز نگشت

۱۳۰

آباد خرابات ز می خوردن ماست
 خون دو هزار توبه در گردن ماست
 گر من نکنم گناه رحمت که کند
 رحمت همه موقوف گنه کردن ماست

۱۳۱

این هستی تو هستی هستی دگرست
 وین مستی تو مستی مستی دگرست
 رو سر بگریبان تفکر در کش
 کین دست تو آستین دستی دگرست

131. Bl. Meaning, God is the *Fū'il i hakíki*, the only real agent. *Hastí digár*—another being—*hast*, with *yá i batni*.

132.

From learning to the cup your bridle turn ;
 All lore of world to come, save Kausar, spurn ;
 Your turban pawn for wine, or keep a shred
 To bind your brow, and all the remnant burn.

133.

See ! from the world what profit have I gained ?
 What fruitage of my life in hand retained ?
 What use is Jamshed's goblet, once 'tis
 crushed ?
 What pleasure's torch, when once its light has
 waned ?

134.

When life is spent, what's Balkh or Nishapore ?
 What sweet or bitter, when the cup runs o'er ?
 Come drink ! full many a moon will wax and
 wane
 In times to come, when we are here no more.

132. N. The metre shows we must pronounce *tarafe*, “a portion,” not *tarfe*, “a girdle.” *Kausar*, the river of wine in Paradise.

۱۳۲

از فضل عنان به پیچ و در ساغر پیچ
 از خلد و سقر بگذر و در کوثر پیچ
 دستارِ قصب بباده بفروش و مترس
 کم کن قصبی پس طرفی بر سر پیچ

۱۳۳

بنگر ز جهان چه طرف بر بستم هیچ
 وز حاصل عمر چیست در دستم هیچ
 شمع طربم ولی چو بنشستم هیچ
 من جام جنم ولی چو بشکستم هیچ

۱۳۴

چون جان بلب آمد چه نشاپور وجهه بلخ
 پیمانه چو پر شود چه شیرین و چه قلخ
 می نوش که بعد از من و تو مهاد بسی
 از سلنخ بغره آید از غرة بسلخ

133. L. N. *Tarf bar bastan*, “to reap advantage.”
 134. C. L. N. A. B. I. J.

135.

O fair ! whose checks checkmate red eglantine,
 And draw the game with those fair maids of
 Chín ;

You played one glance against the king of
 Babil

And took his pawns, and knights, and rooks,
 and queen.

136.

Life's caravan is hastening on its way ;

Brood not on troubles of the coming day,

But fill the wine-cup, ere sweet night be gone,
 And snatch a pleasant moment, while you may.

137.

He, who the world's foundations erst did lay,

Doth bruise full many a bosom day by day,

And many a ruby lip and musky tress

Doth coffin in the earth, and shroud with clay.

135. L. B. For *Bábil* L. reads *Máil*.

136. C. L. N. A. B. I. J. The “*rinds*” loved a
 dark night. Bl.

۱۳۵

ای عارض تو نهاده بر نسرین طرح
 رویِ تو فَگنده بر بتانِ چین طرح
 دی غمزهء تو داده شه بابل را
 اسپ و رخ و فیل و بیدق و فرزین طرح

۱۳۶

این قافلهء عمر عجب میگذرد
 دریاب دمی که از طرب میگذرد
 ساقی غمِ فردایِ حریفان چه خوری
 پیش آر پیاله را که شب میگذرد

۱۳۷

آنکس که زمین و چرخ و افلات نهاد
 بس داغ که او بر دلِ غمناک نهاد
 بسیار لبِ چو لعل وزلفینِ چو مشک
 در طبلِ زمین و حقه خاک نهاد

137. C. L. N. A. I. J. So Job, "Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands?"

138.

Be not beguiled by world's insidious wiles ;
 O foolish ones, ye know her tricks and guiles ;
 Your precious lifetime cast not to the winds ;
 Haste to seek wine, and court a sweetheart's
 smiles.

139.

Comrades ! I pray you, physic me with wine,
 Make this wan amber face like rubies shine,
 And, if I die, use wine to wash my corpse,
 And frame my coffin out of planks of vine !

140.

When Allah yoked the coursers of the sun,
 And launched the Pleiades their race to run,
 My lot was fixed in fate's high chancery ;
 Then why blame me for wrong that fate has
 done ?

138. N.

139. C. L. N. A. B. I. *Kahrabá*, "amber," literally
 "attractor of straw." *Rúy i—izáfat* before the epithet.
 Lumsden, ii. 259.

۱۳۸

ای بیخبران عشوه دنیا مخربید
 چون از همه حالهای او با خبرید
 وین عمرِ عزیزِ خویش مددھید بباد
 هان یار طلب کنید و هین پاده خورید

۱۳۹

ای همنفسان مرا زمی قوت کنید
 وین روپی چو کهربا چو یاقوت کنید
 چون مرده شوم بمی بشوید مرا
 وز چوبِ رزم تخته تابوت کنید

۱۴۰

آنروز که تو سنِ فلک زین کردند
 وارایشِ مشتری و پروین کردند
 این بود نصیبِ ما ز دیوانِ قضا
 مارا چه گنه قسمتِ ما این کردند

140. C. L. N. A. I. J. Also ascribed to Afzul Káshí.
Mushtāriyyō, see Bl., Prosody, p. 11. In line 3 some MSS. read *mai* for *in*. See No. 144.

141.

Ah ! seasoned wine oft falls to rawest fools,
 And clumsiest workmen own the finest tools;
 And Turki maids, fit to delight men's hearts,
 Lavish their smiles on beardless boys in schools !

142.

Whilom, ere youth's conceit had waned, me-
 thought
 Answers to all life's problems I had wrought ;
 But now, grown old and wise, too late I see
 My life is spent, and all my lore is naught.

143.

They, who of prayer-mats make such great
 display,
 Are fools to bear hypocrisy's hard sway ;
 Strange ! under cover of this saintly show
 They live like heathen, and their faith betray.

141. N. So Hafiz, 'If that Turki maid of Shiraz,' etc.

142. N. [C. A. and I. give another version of this.]

143. C. L. N. A. I. In line 2, note the arrange-

۱۴۱

افسوس که نان پخته خامان دارند
 اسباب تمام ناتمامان دارند
 چشم خوشِ ترکان بتماشایِ دلست
 ملکیست که شاگرد و غلامان دراند

۱۴۲

اکنون که دم ز عمر محروم نشد
 کم بود ز اسرار که مفهوم نشد
 چون نیک همی بگرم از رویِ خرد
 عمر بگذشت و هیچ معلوم نشد

۱۴۳

آنقوم که سجاده پرستند خرند
 زیرا که بزیر بارِ سالوس درند
 وین از همه طرفه ترکه در پرهه زهد
 اسلام فروشند و ز کافر بترند

ment of the prepositions *ba . . . dar*, Bl., Prosody 13.
 There is a proverb, "The Devil lives in Mecca and
 Medinah."

144.

To him, who would his sins extenuate,
 Let pious men this verse reiterate,
 “To call God’s prescience the cause of sin
 In wisdom’s purview is but folly’s prate.”

145.

He brought me hither, and I felt surprise,
 From life I gather but a dark surmise,
 I go against my will ;—thus, why I come,
 Why live, why go, are all dark mysteries.

146.

When I recall my grievous sins to mind,
 Fire burns my breast, and tears my vision blind ;
 Yet, when a slave repents, is it not meet
 His lord should pardon, and again be kind ?

144. L. N. *Sahl*, “of no account.”

145. C. L. N. A.

146. L. N. In line 2, *az sar guzarah* means “drops

۱۴۴

آذکس که گنه بندِ او سهل بود
 این نکته بگوید ازکه او اهل بود
 علم ازلي علت عصيان کردن
 نزديك حکيم غایت جهل بود

۱۴۵

آورد باضطرابم اول بوجود
 جز حيرتم از حيات چيزی نفزو
 رقدیم باکراه و ندانیم چه بود
 زین آمدن و رفتن و بودن مقصود

۱۴۶

اندیشه جرم چو بخاطر گذرد
 از آتش سینه آم از سر گذرد
 لیکن شرطست بنده چون توبه کند
 مخدوم بلطف خویش از سر گذرد

from the eyes," and in line 4, "remit the penalty." This change of meaning is called *Tajnis*.

147.

They at whose lore the whole world stands
amazed,
Whose high thoughts, like Borák, to heaven are
raised,
Strive to know Thee in vain, and like heaven's
wheel
Their heads are turning, and their brains are
dazed.

148.

Allah hath promised wine in Paradise,
Why then should wine on earth be deemed a
vice?

An Arab in his cups cut Hamzah's girths,—
For that sole cause was drink declared a vice.

149.

Now of old joys naught but the name is left,
Of all old friends but wine we are bereft,
And that wine *new*, but still cleave to the cup,
For save the cup, what single joy is left?

147. C. L. N. A. Borák, the steed on which Muhammad made his famous nocturnal ascent to heaven.

148. L. N. Nicolas says this refers to an event

۱۴۷

آنها که خلاصه جهان ایشانند
 بر اوچِ فلك براقِ فکرت رانند
 در معرفتِ ذاتِ تو مانندِ فلك
 سرگشته و سرنگون و سرگردانند

۱۴۸

ایزد بیهشت و عده با ما می کرد
 پس در دو جهان حرام میرا کی کرد
 شخصی ز عرب بافه حمزه پی کرد
 پیغمبرِ ما حرام می بروی کرد

۱۴۹

اکنون که ز خوشدلي بجز نام نمائند
 یك همدم پخته جز می خام نمائند
 دست طرب از ساغر می باز مگیر
 امروز که در دست بجز جام نمائند

which occurred to Hamzah, a relation of Muhammad.

149. L. N. B. In line 2 scan *māyī*.

150.

The world will last long after Khayyam's fame
Has passed away, yea, and his very name ;

Aforetime we were not, and none did heed.
When we are dead and gone, 'twill be the same.

151.

The sages who have compassed sea and land,
Their secret to search out, and understand,—

My mind misgives me if they ever solve
The scheme on which this universe is planned.

152.

Ah ! wealth takes wings, and leaves our hands
all bare,

And death's rough hands delight our hearts to
tear ;

And from the nether world let none escape,
To bring us news of the poor pilgrims there.

150. N. The contraction *büd* for *búd* is archaic,
Bl., Prosody 13.

151. C. L. N. A. I.

۱۵۰

ای بس که نباشیم و جهان خواهد بود
 نی نام ز ما و نی نشان خواهد بود
 زین پیش نبودیم و نبُد هیچ خلل
 زین پس چو نباشیم و همان خواهد بود

۱۵۱

آنها که جهان زیر قدم فرسودند
 و اnder طلبش هر دو جهان پیمودند
 آگاه نمیشوم که ایشان هرگز
 زین حال چنانکه هست آگه بودند

۱۵۲

افسوس که سرمایه زکف بیرون شد
 وز دستِ اجل بسی جگرها خون شد
 کس نامد از آنجهان که پرسم ازوی
 کا حوال مسافران عالم چون شد

152. C. L. N. A. I. In line 3 the *Alif* in *az wé* is not treated as an *Alif i wasl*, hence *sam*, the syllable preceding it, is long.

153.

'Tis passing strange, those titled noblemen
 Find their own lives a burden sore, but when
 They meet with poorer men, not slaves to
 sense,
 They scarcely deign to reckon them as men.

154.

The wheel on high, still busied with despite,
 Will ne'er unloose a wretch from his sad plight;
 But when it lights upon a smitten heart,
 Straightway essays another blow to smite.

155.

Now is the volume of my youth outworn,
 And all my spring-tide blossoms rent and torn.
 Ah, bird of youth! I marked not when you
 came,
 Nor when you fled, and left me thus forlorn.

153. C. L. N. A. I. In line 4 scan *Adāmēshā*. See Bl., Prosody, p. xii. Section xxix.

154. C. L. N. A. I.—Note *ra* separated from its

١٥٣

این جمُع اکابر که مناصب دارند
 از غصه و غم ز جان خود بیزارند
 و آنکس که اسیر حرص چون ایشان نیست
 وین طرفه که آدمیش می نشمارند

١٥٤

این چرخ جفابیشه عالی بنیاد
 هرگز گره کار کسی را نکشد
 هرجا که دلی دید که داغی دارد
 داغ دگری بر سر آن داغ نهاد

١٥٥

افسوس که نامه جوانی طی شد
 وین تازه بهار شادمانی طی شد
 آنرغم طرب که ذام او بود شباب
 فریاد ندانم که کی آمد کی شد

noun by intervening genitives. Vullers, Section 207.

155. C. L. N. A. I. In line 4 scan *kāyāmad*, dissolving the diphthong.

156.

These fools, by dint of ignorance most crass,
 Think they in wisdom all mankind surpass ;
 And glibly do they damn as infidel,
 Whoever is not, like themselves, an ass.

157.

Still be the wine-house thronged with its glad
 choir,
 And Pharisaic skirts burnt up with fire ;
 Still be those tattered frocks, and azure robes
 Trod under feet of revellers in the mire.

158.

Why toil ye to ensue illusions vain,
 And good or evil of the world attain ?
 Ye rise like Zamzam, or the fount of life,
 And, like them, in earth's bosom sink again.

156. N. So Job, "Ye are the people, and wisdom shall die with you." Probably addressed to the 'Ulama.

۱۵۶

با این دو سه نادان که جهاندارانند
 از جهل که دانایی جهان ایشانند
 خوشباش که از خرمی ایشان بمثل
 هر کونه خrst کافرش میدانند

۱۵۷

پیوسته خرابات ز رندان خوشباد
 در دامنِ زهدِ زاهدان آتش باد
 آن دلق بصد پاره و آن صوفِ کبود
 افتاده بزیرِ پایِ دردی کش باد

۱۵۸

تاجند اسیرِ رنگ و بو خواهی شد
 چند از پی هر رشت و نکو خواهی شد
 گر چشمۀ زمزمی و گر ز آبِ حیات
 آخر بدلِ خالک فرو خواهی شد ..

157. C. L. N. A. J. Hafiz (Ode V.) speaks of the blue robes of certain Darvishes, as a mark of hypocrisy.

158. C. L. N. A. I.

159.

Till the Friend pours his wine to glad my heart,
No kisses to my face will heaven impart:

They say, "Repent in time;" but how repent,
Ere Allah's grace hath softened my hard heart?

160.

When I am dead, take me and grind me small,
So that I be a caution unto all,

And knead me into clay with wine, and then
Use me to stop the wine-jar's mouth withal.

161.

What though the sky with its blue canopy
Doth close us in so that we cannot see,

In the etern Cupbearer's wine, methinks,
There float a myriad bubbles like to me.

159. C. L. N. A. I. Meaning, man is powerless to mend his ways without Divine grace.

160. C. L. N. A. I. J.

۱۵۹

تا یار شرابِ جان‌فزايم ندهد
 صد بوسه فلك بر سر و پايم ندهد
 گويند که توبه کن اگر وقت آيد
 چون توبه کنم تا که خدايم ندهد

۱۶۰

چون مرده شوم خاك مرا کم سازيد
 واحول مرا عبرتِ مردم سازيد
 خاكِ تنِ من بباده آغشته کنيد
 وزِ كالبدم خشتِ سرِ خم سازيد

۱۶۱

خيام اگرچه خرگه چرخِ كبود
 زد خيمه و دربست در گفت و شنود
 چون شکلِ حبابِ باده در جامِ وجود
 ساقِ ازل هزار خيام نمود

161. N. For the *tashdīd* on *sákīyyă* in line 4, see Bl., Prosody, p. 11, and Lumsden, Grammar, vol. ii., p. 247.

162.

Take heart! Long in the weary tomb you'll lie,
While stars keep countless watches in the sky,
And see your ashes moulded into bricks,
To build another's house and turrets high.

163.

Glad hearts, who seek not notoriety,
Nor flaunt in gold and silken bravery,
Haunt not this ruined earth like gloomy owls,
But wing their way, Simurgh-like, to the sky.

164.

Wine's power is known to wine-bibbers alone,
To narrow heads and hearts 'tis never shown ;
I blame not them who never felt its force,
For, till they feel it, how can it be known?

162. L. N. C. A. and I. split this into two. In line 1 note *izáfat* dropped after silent *he*.

۱۶۲

خوشباش که غصه بیکران خواهد بود
 بر چرخ قران اختران خواهد بود
 خشته که ز قالب تو خواهند زدن
 ایوان سرای دیگران خواهد بود

۱۶۳

خرم دل آنکسی که معروف نشد
 در جبه و دراعه و در صوف نشد
 سیمرغ صفت بعرش پروازی کرد
 در کنج خرابه جهان بوف نشد

۱۶۴

حال گل و مل باده پرستان دانند
 نه تنگدلان و تنگدستان ڈانند
 از بیخبری بیخبران معذورند
 ذوقیست درین شیوه که مستان دانند

163. C. L. N. A. I.

164. C. N. A. I. J.

165.

Needs must the tavern-haunter bathe in wine,
For none can make a tarnished name to shine;
Go! bring me wine, for none can now restore
Its pristine sheen to this soiled veil of mine.

166.

I wasted life in hope, yet gathered not
In all my life of happiness one jot;
Now my fear is that life may not endure,
Till I have taken vengeance on my lot!

167.

Be very wary in the soul's domain,
And on the world's affairs your lips refrain;
Be, as it were, sans tongue, sans ear, sans eye,
While tongue, and ears, and eyes you still retain.

165. C. L. N. A. B. I. In line 3 scan *mastúriyī*
dissolving the letter of prolongation *yá*.

۱۶۵

در میکده جز بمی وضو نستوان کرد
 و ان نام که زشت شد نکو نستوان کرد
 می ده که کنون پردهء مستوری ما
 بدیریده چنان شد که رفو نستوان کرد

۱۶۶

دادم یامید روزگاری بر باد
 نا بود ز روزگار خود روزی شاد
 زان میترسم که روزگارم ندهد
 چندانکه ز روزگار بستاقنم داد

۱۶۷

در عالم جان بهوش میباید بُود
 در کار جهان خموش میباید بود
 تا چشم وزبان و گوش بر مجا باشد
 بیچشم وزبان و گوش میباید بُود ..

166. C. L. N. A. I. *Rozgáré*, "some time." In line 3, note the *madd* of *An* dropped. Bl., Prosody, p. 11.

167. L. N.

168.

Let him rejoice who has a loaf of bread,
A little nest wherein to lay his head,
Is slave to none, and no man slaves for him,—
In truth his lot is wondrous well bested.

169.

What adds my service to Thy majesty?
Or how can sin of mine dishonour Thee?
O pardon, then, and punish not, I know
Thou 'rt slow to wrath, and prone to clemency.

170.

Hands, such as mine, that handle bowls of wine,
'Twere shame to book and pulpit to confine;
Zealot! thou 'rt dry, and I am moist with
drink,
Yea, far too moist to catch that fire of thine!

168. C. L. N. A. I. Note *wa* omitted.

169. C. L. N. A. I.

170. L. N. I follow Nicolas in taking *mani* as a

۱۶۸

در دهر هر آن که نیمِ نانی دارد
 از بھر نشست آشیانی دارد
 نه خاتمِ کس بود نه مخدومِ کسی
 گو شاد بزی که خوش جهانی دارد

۱۶۹

در ملکِ تو از طاعتِ من هیچ فزوبد
 وزِ معصیتی که رفت نقصانی بود
 بگذار و مگیر چونکه معلوم شد
 گیرندهٔ دیری و گذازندۀ زود

۱۷۰

دستی چو منی که جام و ساغر گیرد
 حیفست که او دفتر و منبر گیرد
 تو زاهد خشکی و منم فاسق قتر
 آتش نشنیده ام که در تر گیرد

possessive pronoun, "mine," though such a word is not mentioned in any grammar or dictionary. It occurs again in No. 478.

171.

Whoso aspires to gain a rose-cheeked fair,
 Sharp pricks from fortune's thorns must learn
 to bear.

See! till this comb was cleft by cruel cuts,
 It never dared to touch my lady's hair.

172.

For ever may my hands on wine be stayed,
 And my heart pant for some fair Houri maid!

They say, " May Allah aid thee to repent!"
 Repent I could not, c'en with Allah's aid!

173.

Soon shall I go, by time and fate deplored,
 Of all my precious pearls not one is bored;
 Alas! there die with me a thousand truths
 To which these fools fit audience ne'er accord.

171. C. L. N. A. I. Lyttleton expresses a similar sentiment.

172. C. L. N. A. B. I. J. Note the conjunctive pro-

۱۷۱

در دهر کسی بگلعادزاری نرسید
 تا بر دلش از زمانه خاری نرسید
 در شانه نگر که تا بصد شانع نشد
 دستش بسرِ زلفِ نگاری نرسید

۱۷۲

در دست همیشه آبِ انگورم باد
 در سرِ هوَسِ بتانِ چون حورم باد
 گونید مرا که ایزدت توبه دهاد
 او خود بدهد من نکنم دُورم باد

۱۷۳

رفتیم و ز ما زمانه آشفته بماند
 با آنکه ز صد گهر یکی سفتة نماند
 افسوس که صد هزار معنیٰ دقیق
 از بیخِردی خلق ناگفته بماند

noun *am* separated from its noun, Bl., Prosody, p. xiii.

173. C. L. N. A. I. For the *tashdids* on *maniyyi* and *bekhiradiyyi*, see Bl., Prosody, p. 11.

174.

To-day how sweetly breathes the temperate air,
 The rains have newly laved the parched par-
 terre;

And Bulbuls cry in notes of ecstacy,
 “Thou too, O pallid rose, our wine must share!”

175.

Ere you succumb to shocks of mortal pain,
 The rosy grape-juice from your wine-cup drain.
 You are not gold, that, hidden in the earth,
 Your friends should care to dig you up again!

176.

My coming brought no profit to the sky,
 Nor does my going swell its majesty;
 Coming and going put me to a stand,
 Ear never heard their wherefore nor their why.

174. L. N. B. Note *kward* rhyming with *gard*.
 Bl., Prosody, p. 12. The *waw*, of course, does not count.

175. C. L. N. A. B. I. J. Note the old form of the
 imperative, *farmáy*. Bl., Prosody, p. 13.

۱۷۴

روزیست خوش و هوا نه گرمست و نه سرد
 ابر از رخ گزار همی شوید گرد
 بلبل بربان حال ما با گل زرد
 فریاد همی زند که می باید خورد

۱۷۵

زان پیش که غمهات شبیخون آرند
 فرمای که تا پاده گلگون آرند
 تو زرنده ای غافل نادان که ترا
 در خاک نهند و باز بیرون آرند

۱۷۶

از آمدنم نبود گردونرا سُود
 وز رفتمن من جاه و جلالش نفزاود
 وز هیچکسی نیز دو گوشم نشنود
 کین آمدن و رفتمن از بهر چه بُود

176. C. L. N. A. B. I. J. In line 4 read *ámadan* for *ámadanam*, which will not scan. Voltaire has some similar lines in his poem on the Lisbon earthquake.

177.

The heavenly Sage, whose wit exceeds compare,
 Counteth each vein, and numbereth every hair ;
 Men you may cheat by hypocritic arts,
 But how cheat Him to whom all hearts are bare ?

178.

Ah ! wine lends wings to many a weary wight,
 And beauty spots to ladies' faces bright ;
 All Ramazan I have not drunk a drop,
 Thrice welcome then, O Bairam's blessed night !

179.

All night in deep bewilderment I fret,
 With tear-drops big as pearls my breast is wet ;
 I cannot fill my cranium with wine,
 How can it hold wine, when 'tis thus upset ?

177. C. L. N. A. I. J.

178. C. L. N. A. I. Bairam, the feast on the 1st

۱۷۷

سرت همه دانایِ فلک میداند
 کو موی بموی و رگ بُرگ میداند
 گیرم که بزرق خلقرا بفریبی
 با او چه کنی که یک بیک میداند

۱۷۸

سودا زده را باده پر و بال بُود
 می بربخ خاتون خرد و خال بُود
 ماه رمضان باده نخوردیم و برفت
 باری شب عید ماه شوال بُود

۱۷۹

شب نیست که عقل در تحریر نشود
 وزگریه کنار من پر از در نشود
 پر می نشود کاسه سر از سودا
 هر کاسه که سر نگون بُود پر نشود

Shawwal, after Ramazan. In line 2, *khirad* seems wrong, the rhyme would suggest *khar o*?

179. C: L. N. A. I. Note *tashdid* of *durr* dropped.

180.

To prayer and fasting when my heart inclined,
 All my desire I surely hoped to find;
 Alas! my purity is stained with wine,
 My prayers are wasted like a breath of wind.

181.

I worship rose-red cheeks with heart and soul,
 I suffer not my hand to quit the bowl,
 I make each part of me his function do,
 Or e'er my parts be swallowed in the Whole.

182.

This worldly love of yours is counterfeit,
 And, like a half-spent blaze, lacks light and heat;
 True love is his, who for days, months and
 years,
 Rests not, nor sleeps, nor craves for drink
 or meat.

180. C. L. N. A. I. In line 2, scan *kulliyam*. In line 4, note *izâfat* dropped after silent *he*.

181. C. L. N. A. I. Line 4 alludes to reabsorption

۱۸۰

طبعم بنماز و روزه چون مائل شد
 گفتم که مرادِ کلیم حاصل شد
 افسوس که آن وضو بادی بشکست
 وان روزه به نیم جرעה می باطل شد

۱۸۱

طبعم همه با روی چوگل پیوندد
 دستم همه با ساغرِ مل پیوندد
 از هر جزوی نصیب خود بر دارم
 زان پیش که جزویم بکل پیوندد

۱۸۲

عشقی که مجازی بود آبش نبود
 چون آتشِ نیم مرده تابش نبود
 عاشق باید که ماه و سال و شب و روز
 آرام و قرار و خورد و خوابش نبود

in the Divine essence. Note *juzwiyam*, and *tashdid* of *kull* dropped.

182. L. N. B. Line 3 is in metre 17.

183.

Why spend life in vainglorious essay
 All Being and Not-being to survey ?

Since Death is ever pressing at your heels,
 'Tis best to drink or dream your life away.

184.

Some hanker after that vain phantasy
 Of Houris, feigned in Paradise to be ;

But, when the veil is lifted, they will find.
 How far they are from Thee, how far from Thee !

185.

In Paradise, they tell us, Houris dwell,
 And fountains run with wine and oxymel :

If these be lawful in the world to come,
 Surely 'tis right to love them here as well.

183. C. L. N. A. I. J. In line 2, scan *pāyī*. Being,
i.e. the Deity, the only real existence, and Not-being,

۱۸۳

عمرت نا کی بخود پرستی گذرد
 یا در پی نیستی و هستی گذرد
 می نوش که عمری که اجل در پی اوست
 آن به که بخواب یا بمستی گذرد

۱۸۴

قومی ز گزاف در غرور افتادند
 و اندر طلب حور و قصور افتادند
 معلوم شود چو پردها بر دارند
 کز کوی تو ذور و دور و دور افتادند

۱۸۵

گویند بهشت و حور و عین خواهد بود
 و انجا می ناب و انسگین خواهد بود
 گر ما می و معشوقه پرستیم رواست
 چون عاقبت کار همین خواهد بود ..

the nonentity in which His attributes are reflected. See
Gulshan i Ráz, p. 14.

184. C. L. N. A. I.

185. C. L. N. A. I. J.

186.

A draught of wine would make a mountain
dance,

Base is the churl who looks at wine askance;
Wine is a soul our bodies to inspire,
A truce to this vain talk of temperance!

187.

Oft doth my soul her prisoned state bemoan,
Her earth-born comate she would fain disown,
And quit, did not the stirrup of the law
Upbear her foot from dashing on the stone.

188.

The moon of Ramazan is risen, see!
Alas, our wine must henceforth banished be;
Well! on Sha'bán's last day I'll drink enough
To keep me drunk till Bairam's jubilee.

186. C. L. N. A. I.

187. N. Meaning, 'I would make away with myself, were it not for "the Almighty's canon 'gainst

۱۸۶

گر باده بکوه بِر زنی رقص کند
 ناقص بود آنکه باده را نقص کند
 از باده مرا توبه چه میفرمائی
 روحبست که او تربیت شخص کند

۱۸۷

گه گه دل من درین قفس تنگ آید
 از همراهی آب و گلش ننگ آید
 گفتم که مگر بشکنم این زندانها
 پایم زرکاب شرع بر سنگ آید

۱۸۸

گویند که ماه رمضان گشت پدید
 من بعد پَگرد باده نستوان گردید
 در آخر شعبان بخورم چندان می
 کاندر رمضان مست بیفتمن تا عید

self-slaughter."

188. C. L. N. A. I. Note *wa* omitted in line 2. Also ascribed to Jalal 'Asad Bardi.

189.

From life we draw now wine, now dregs to drink,
 Now flaunt in silk, and now in tatters shrink;
 Such changes wisdom holds of slight account
 To those who stand on death's appalling brink!

190.

What sage the eternal tangle e'er unravelled,
 Or one short step beyond his nature travelled?
 From pupils to the masters turn your eyes,
 And see, each mother's son alike is gravelled.

191.

Crave not of worldly sweets to take your fill,
 Nor wait on turns of fortune, good or ill;
 Be of light heart, as are the skies above,
 They roll a round or two, and then lie still.

189. N.

190. C. L. N. A. B. I. In line 1, note *rā* put after the genitive following its noun. '*Ijz . . .*' 'impotence is

۱۸۹

گه شربتِ عیش صاف باشد گه دُرد
 گه پوششِ ما پلاش باشد گه بُرد
 اینها همه سهل است بنزدِ عاقل
 این واقعه سهّلست که میباید مرد

۱۹۰

کس مشکلِ اسرارِ ازل را نُکشاد
 کس یکقدم از ذهاد بیرون نُنهاد
 من مینگرم ز مبتدی تا استاد
 عجز است بدستِ هر که از مادر زاد

۱۹۱

کم کن طمعِ جهان که باشی خرسند
 از نیک و بدِ زمانه بگسل پیوند
 خوشباش چنانکه هست ایون دورِ فلك
 هم بگذرد و نمایند این دوری چند.

in the hand of each.” “ Beyond his nature,” i.e. beyond the limits of his own thought.

191. C. L. N. A. B. I. The skies have their allotted term like you, yet do not distress themselves.

192.

What eye can pierce the veil of God's decrees,
Or read the riddle of earth's destinies?

Pondered have I for years threescore and ten,
But still am baffled by these mysteries.

193.

They say, when the last trump shall sound
its knell,

Our Friend will sternly judge, and doom to hell.

Can aught but good from perfect goodness
come?

Compose your trembling hearts, 't will all be
well.

194.

Drink wine to root up metaphysic weeds,
And tangle of the two-and-seventy creeds;

Do not forswear that wondrous alchemy,
'Twill turn to gold, and cure a thousand needs.

192. C. L. N. A. I. So Job, "The thunder of his power who can understand?"

193. C. L. N. A. I. J. *Juzi*, (?) *juz az.*

194. C. L. N. A. B. I. Muhammad said, "My

۱۹۲

کس را هسِ پردهٔ قضا راه نشد
 وز سرِ قدر هیچ کس آگاه نشد
 هفتاد و دو سال فکر کردم شب و روز
 معلوم نگشت و قصه کوتاه نشد

۱۹۳

گویند بحشر گفتگو خواهد بود
 و ان یارِ عزیز تندخو خواهد بود
 از خیرِ محض جزِ نکوئی ناید
 خوشباش که عاقبتِ ذکو خواهد بود

۱۹۴

می خور که زدل کشت و قلت ببرد
 و اندیشهٔ هفتاد و دو ملت ببرد
 پر هیز مکن ز کیمیائی که نمزو
 یکمن بخوری هزار علت ببرد

people shall be divided into seventy-three sects, all of which, save one, shall have their portion in the fire.” Pocock, Specimen 210.

195.

Though drink is wrong, take care with whom
you drink,

And who you are that drink, and what you
drink;

And drink at will, for, these three points
observed,

Who but the very wise can ever drink ?

196.

To drain a gallon beaker I design,

Yea, two great beakers, brimmed with richest
wine ;

Old faith and reason thrice will I divorce,
Then take to wife the daughter of the vine.

197.

True I drink wine, like every man of sense,
For I know Allah will not take offence ;

Before time was, He knew that I should drink,
And who am I to thwart His prescience ?

195. C. L. N. A. B. I. A hit at the casuistry on
the subject of wine.

۱۹۵

می گرچه حرام است ولی تاکه خورد
 و آنگاه چه مقدار و دگر با که خورد
 هرگاه که این سه شرط شد راست بگو
 گر می نخورد مردم دانا که خورد

۱۹۶

من باده بجام یکمنی خواهم کرد
 خودرا بدو جام می غنی خواهم کرد
 اول سه طلاق عقل و دین خواهم داد
 پس دختر رز را بزني خواهم کرد

۱۹۷

من میخورم و هر که چو من اهل بود
 می خوردن او نزد خدا سهل بود
 می خوردن من حق از ازل هیدانست
 گر من نخورم علم خدا جهل بود

196. C. N. A. I. A triple divorce is irrevocable.
 Koran, ii. 230.

197. C. L. N. A. B. I.

198.

Rich men, who take to drink, the world defy
 With shameless riot, and as beggars die;

Place in my ruby pipe some emerald hemp,
 'Twill do as well to blind care's serpent eye.

199.

These fools have never burnt the midnight oil
 In deep research, nor do they ever toil

To step beyond themselves, but dress them
 fine,

And plot of credit others to despoil.

200.

When false dawn streaks the east with cold
 grey line,

Pour in your cups the pure blood of the vine;
 The truth, they say, tastes bitter in the mouth,
 This is a token that the "Truth" is wine.

198. C. L. N. A. I. Scan *af'āyī*. The emerald is supposed to have the virtue of blinding serpents.

199. C. L. N. A. I. *Shámé chand*: Vullers (p. 253) takes this *ya* to be *yá i tankír*; and Lumsden (ii. 269) says the presence of this letter, between a noun and its

۱۹۸

میخواره اگر غنی بود عور شود
 وز عربده اش جهان پر از سور شود
 در حقه لعل زان زمرد رینم
 تا دیده افعی غم کور شود

۱۹۹

ذابرده بصبح در طلب شامي چند
 ننهاده ز خوپشن برون گامي چند
 در کسوت خاص آمده عامي چند
 بدnam کنده نکونامي چند

۲۰۰

وقتي که طوع صبح ازرق باشد
 باید بکفت جام مروق باشد
 گویند که حق تلخ بود در افواه
 باید که بدین دلیل هی حق باشد

attributed, dispenses with the *izāfat* (?). But why not add the *izāfat*, and scan *•Shamīyī*?

200. C. L. N. A. I. J. False dawn, the faint light before sunrise.

201.

Now is the time earth decks her greenest bowers,
And trees, like Musa's hand, grow white with
flowers!

As 't were at 'Isa's breath the plants revive,
While clouds brim o'er, like tearful eyes, with
showers.

202.

O burden not thyself with drudgery,
Lord of white silver and red gold to be;
But feast with friends, ere this warm breath
of thine
Be chilled in death, and earthworms feast on
thee.

203.

The showers of grape-juice, which cupbearers
pour,
Quench fires of grief in many a sad heart's core;
Praise be to Allah, who hath sent this balm
To heal sore hearts, and spirits' health restore!

201. C. L. N. A. B. I. *Musa* and *'Isa* are often written without the *alif i maksûr*. Bl., Prosody 3.

202. N.

٢٠١

وقتست که از سبزه جهان آرایند
 موسی صفتان ز شاخ کف بنمایند.
 عیسی صفتان ز خاک بیرون آیند
 وز چشم سحاب چشمها پکشایند

٢٠٢

هان تا نتهی بر تین خود غصه و درد
 تا جمع کنی سیم سفید و زر زرد
 زان پیش که گردد نفس گرم تو سود
 با دوست بخور که دشمنت خواهد خورد

٢٠٣

هر جُرعة که ساقیش بجام افشارند
 در دیده گرم آتش غم بنشانند
 سبحان الله ز باده میپنداری
 آبی که ز صد درد دلت بر هاند

203. C. L. N. A. B. I. In line 1 some MSS. read *bakhák*. *Dídayi garm*, 'eyes of anguish.' Scan *garm átishí* (*Alif i wasl*).

204.

Can alien Pharisées Thy kindness tell,
 Like us, Thy intimates, who nigh Thee dwell?
 Thou say'st, "All sinners will I burn with fire."
 Say that to strangers, we know Thee too well.

205.

O comrades dear, when hither ye repair
 In times to come, communion sweet to share,
 While the cupbearer pours your old Magh
 wine,
 Call poor Khayyám to mind, and breathe a
 prayer.

206.

For me heaven's sphere no music ever made,
 Nor yet with soothing voice my fears allayed;
 If e'er I found brief respite from my woes,
 Back to woe's thrall I was at once betrayed.

204. N.

205. L. N. B. *Māyi*. The second *ya* is the *yá i batni*.

۲۰۴

راهد بکرم ترا چو ما نشناشد
 بیگانه ترا چو آشنا نشناشد
 گفتی که گنه کنی بدوزخ برمت
 اینرا بکسی گو که ترا نشناشد

۲۰۵

پاران چو باتفاق میعاد کنید
 خودرا بجمال یکدگر شاد کنید
 ساقی چو مئی مغافنه بر کف گیرد
 بیچاره فلانرا بدعا یاد کنید

۲۰۶

یکروز فلک کار هرا ساز نداد
 هر گز سوی من دمی خوش آواز نداد
 یکروز دمی ز شادمانی نزدم
 کانروز بدستِ صد غمم باز نداد

207.

Sooner with half a loaf contented be,
 And water from a broken crock, like me,
 Than lord it over one poor fellow-man,
 Or to another bow the vassal knee.

208.

While Moon and Venus in the sky shall dwell,
 None shall see aught red grape-juice to excel :
 O foolish publicans, what can you buy
 One half so precious as the goods you sell ?

209.

They who by genius, and by power of brain,
 The rank of man's enlighteners attain,
 Not even they emerge from this dark night,
 But tell their dreams, and fall asleep again.

207. C. L. N. A. I. In line 2, note *izáfat* dropped after silent *he*. *Kam az khudé*, "one less than yourself." Vullers, p. 254.

۲۰۷

پکنان پدو روز اگر شود حاصلِ مرد
 وز کوزه شکسته دم آبی سرد
 مخکومِ کم از خودی چرا باید بود
 یا خدمتِ چون خودی چرا باید کرد

۲۰۸

تا زهره و مه در آسمان گشت پدید
 بهتر ز هئی لعل کسی هیچ ندید
 من در عجیم ز میفروشان کایشان
 به زانچه فروشند چه خواهند خرید

۲۰۹

آذانکه محیطِ فضل و آداب شدند
 از جمعِ کمال شمعِ اصحاب شدند
 ره زین شبِ تاریک نبردند برومون
 گفتند فسانه و در خواب شدند

208. C. L. N. A. B. I.

209. C. L. N. A. I. J. *Fisánayé, yú i tankir.*

210.

At dawn, when dews bedeck the tulip's face,
 And violets their heavy heads abase,
 I love to see the roses' folded buds,
 With petals closed against the winds' disgrace.

211.

Like as the skies rain down sweet jessamine,
 And sprinkle all the meads with eglantine,
 Right so, from out this jug of violet hue,
 I pour in lily cups this rosy wine.

212.

Ah ! thou hast snared this head, though white
 as snow,
 Which oft has vowed the wine-cup to forego ;
 And wrecked the mansion long resolve did
 build,
 And rent the vesture penitence did sow :

210. L. B.

211. B. Here read *māyi*, with one *yá*, and *kasra*,
 because the metre requires a word of only two consonants,
 and two short vowels, of the *wazn māfā*.

۲۱۰

هر صبح یکه روی لاله شبتم گیرد
 بالای بنشسته در چمن خم گیرد
 انصاف مرا ز عنجه خوش می آید
 گر دامن خویشتن فراهم گیرد

۲۱۱

گردون ز سحاب نسترن می ریزد
 گوئی که شگوفه در چمن می ریزد
 در جام چو سوسن می گلگون ریزم
 کز ابر بنشسته گون سمن می ریزد

۲۱۲

پیرانه سرم عشق تو در دام کشید
 ورنه ز کجا دست من و جام نبید
 آن توبه که عقل داد جانان بشهشت
 وان جامه که صبر دوخت آیام درید

212. B. *Nabid* is often written *nabíz*, probably a survival from the time when *dals* were dotted. Bl., Prosody 17.

213.

I am not one whom Death doth much dismay,
 Life's terrors all Death's terrors far outweigh;
 This life, that Heaven hath lent me for a
 while,
 I will pay back, when it is time to pay.

214.

The stars, who dwell on heaven's exalted stage,
 Baffle the wise diviners of our age;
 Take heed, hold fast the rope of mother wit,
 These augurs all distrust their own presage.

215.

The people who the heavenly world adorn,
 Who come each night, and go away each morn,
 Now on Heaven's skirt, and now in earth's
 deep pouch,
 While Allah lives, shall aye anew be born!

213. C. L. A. B. I. B. reads *nim* for *bim* in line 2.
 214. L. B. A hit at the astrologers.

۲۱۳

آن مرد نیم کز عدم بیم آید
 آن بیم مرا خوشنتر ازین بیم آید
 جانیست مرا بعاریة داده خدا
 تسليم کنم چو وقتِ تسليم آید

۲۱۴

اجرام که ساکنانِ این ایوانند
 اسبابِ ترددِ خردمندانند
 هان تا سرِ رشتهء خرد گم نکنی
 کانان که مدبّرند سرگردانند

۲۱۵

آنها که فلک ریزه دهْر آرایند
 آیند و روند و باز با دهْر آیند
 در دامنِ آسمان و در جیبِ زمین
 خلقیست که تا خدا نمیرد زایند

215. L. B. Earth's pouch, i.e. "beneath the earth."
 Rezaye. L. reads *didaye*. Both readings are probably wrong.

216.

Slaves of vain wisdom and philosophy,
 Who toil at Being and Nonentity,
 Parching your brains till they are like dry
 grapes,
 Be wise in time, and drink grape-juice, like me!

217.

Sense, seeking happiness, bids us pursue
 All present joys, and present griefs eschew;
 She says, we are not as the meadow grass,
 Which, when they mow it down, springs up
 anew.

218.

Now Ramazán is past, Shawwál comes back,
 And feast and song and joy no more we lack;
 The wine-skin carriers throng the streets and
 cry,
 “Here comes the porter with his precious pack.”

216. B. The vanity of learning.

217. C. L. A. B. I. J. *Goyíd*, from *goyidan*. *Ya i malsír* followed by another *yá* is in Persian words always *hamzated* (Lumsden, i. 29; Vullers, p. 24); and this

۲۱۶

آنها که اسیر عقل و تمییز شدند
در حسرت هست و نیست ناچیز شدند
رو باخبران و آب انگور گزین
کاین بیخبران بغوره مویز شدند

۲۱۷

آن عقل که در راه سعادت پوئید
روزی صد بار خود ترا می گوئید
دریاب تو این یکدهه وقتت که نه
آن ترّه که بدروند و دیگر روئید

۲۱۸

ماه رمضان برفت و شوال آمد
هنگام نشات و عیش و قول آمد
آمد که آنکه خیکها اندر دوش
گویند که پشت پشت حمال آمد

hamza i maksur is pronounced *ye*. Ibrahim, Grammar, p. 24.

218. B. I incline to read *pusht bast* for *pusht pusht*, which I do not understand.

219.

My comrades all are gone ; Death, deadly foe,
 Has caught them one by one, and trampled low ;
 They shared life's feast, and drank its wine
 with me,
 But lost their heads, and dropped a while ago.

220.

Those hypocrites, all know so well, who lurk
 In streets to beg their bread, and will not work,
 Claim to be saints, like Shibli and Junaid,
 No Shiblis are they, though well known in
 Karkh !

221.

When the great Founder moulded me of old,
 He mixed much baser metal with my gold ;
 Better or fairer I can never be
 Than I first issued from his heavenly mould.

219. C. L. A. I. Quoted by *Béádúni*, ii. 159.

220. C. L. A. I. L. reads *bakahna namad*, but the line will not scan with that reading. Line 4 is in metre 9. A saint called *Ma'ruf i Karkhi*, "the famed

۲۱۹

یارانِ موافق همه از دست شدند
 در پایِ اجل یگان یگان پست شدند
 بودند بیک شراب در مجلسِ عمر
 دوری دو سه پیشتر ز ما مست شدند

۲۲۰

آنان که بکهنہ و بنو موصوفند
 در ره بکفِ آب و دو نان موقوفند
 گویند که شبی و جنیدیم همه
 شبی نه ولی در کرخی معروفند

۲۲۱

تا خاک مرا بقالب امیخته اند
 بس فتنه که از خاک بر انگیخته اند
 من بهتر ازین نمی توانم بوهن
 کز بوته مرا چنین برون ریخته اند.

one of Karkh," is mentioned in the *Nafahát ul Uns*.
 Karkh was a suburb of Bagdad.

222.

The joyous souls who quaff potations deep,
 And saints who in the mosques sad vigils keep,
 Are lost at sea alike, and find no shore,
 ONE only wakes, all others are asleep.

223.

Notbeing's water served to mix my clay,
 And on my heart grief's fire doth ever prey,
 And blown am I like wind about the world,
 And last my crumbling earth is swept away.

224.

Small gains to learning on this earth accrue,
 They pluck life's fruitage, learning who eschew ;
 Take pattern by the fools who learning shun,
 And then perchance shall fortune smile on you.

222. L. B. One, *i.e.* the Deity.

223. L. This introduction of the four elements in one quatrain is called *Mutazādd*. Gladwin, p. 60.

۲۲۲

آنها که مکشند ^و نبید ناب اند
 و انها که بشب مدام در محراب اند
 بر خشک یکی نیست همه در آب اند
 بیدار یکیست دیگران در خواب اند

۲۲۳

از آب عدم تخم مرا کاشته اند
 از آتش غم روح من افراشته اند
 سرگشته چو باد دهبدم گرد جهان
 تا خال من ز جای برداشته اند

۲۲۴

چون نیست درین زمانه سودی ز خرد
 جز بیخرد از زمانه بر می نخورد
 پیش آور زانکه او خرد را ببرد
 تا بو که زمانه سوی ما برنگرد

224. C. L. A. I. *Bú* contracted from *buwad*, as *búd* from *bud*.

225.

When the fair soul this mansion doth vacate,
 Each element assumes its primal state,
 And all the silken furniture of life
 Is then dismantled by the blows of fate.

226.

These people string their beads of learned
 lumber,
 And tell of Allah stories without number;
 But never solve the riddle of the skies,
 So wag the chin, and get them back to slumber.

227.

These folk are asses, laden with conceit,
 And glittering drums, that empty sounds repeat
 And humble slaves are they of name and fame,
 Acquire a name, and, lo! they kiss thy feet.

225. C. L. A. I. *Abrésham tab'*, like *Hátim tab'*.

226. Possibly a hit at the *Mutakallamin*, or scholastic theologians.

۲۲۵

چون شاهدِ روح خانه پرداز شود
 هر جنس باصلِ خویشتن باز شود
 این سازِ وجود چار ابریشم طبیع
 از زخمهٔ روزگار بی‌ساز شود

۲۲۶

انها که بفکر درِ معنی سفتند
 در ذاتِ خداوند سخنها گفتند
 واقف چو نگشتند بر اسرارِ فلك
 اول زنجی زدند و آخر خفتند

۲۲۷

این خلق همهٔ خرانِ با افسوس اند
 پر مشعله و میان تهی چون کوس اند
 خواهی که کفِ پای ترا می بوسند
 خوش نام بزی که بندۀ ناموس اند.

227. C. L. A. I. *Bá afsós* is an epithet, like *bá khabar*, and hence *kharán* the noun, qualified by it, takes the *izáfat*. Lumsden, ii. 259. *Pur mash'ala* ‘full of glitter;’ compare, *pur mae* in No 179.

228.

On the dread day of final scrutiny
 Thou wilt be rated by thy quality;
 Get wisdom and fair qualities to-day,
 For, as thou art, requited wilt thou be.

229.

Many fine heads, like bowls, the Brazier made,
 And thus his own similitude portrayed;
 He set one upside down above our heads,
 Which keeps us all continually afraid.

230.

My true condition I may thus explain
 In two short verses, which the whole contain:
 “From love to Thee I now lay down my life,
 In hope Thy love will raise me up again.”..

228. C. L. A. I.

229. C. L. A. I. “One upside down,” *i.e.* the sky.
Kánsa is also spelled *kúsa*.

۲۲۸

روزی که جزای هر صفت خواهد بود
 قدرِ تو بقدرِ معرفت خواهد بود
 در حسن صفت کوش که در روزِ جزا
 حشرِ تو بصورتِ صفت خواهد بوي

۲۲۹

آن کانسه گري که کانسه سرها کرد
 در کانسه گري صفاتِ خود پيدا کرد
 بر خوانِ وجودِ ما نگون کانسه بهاد
 وان کانسه سرنگون پراز سودا کرد

۲۳۰

از واقعهٔ ترا خبر خواهم کرد
 وان را بد و حرف مختصر خواهم کرد
 با عشق تو در خاك فرو خواهم شد
 با همئرِ تو سرز خاك بر خواهم کرد

230. C. L. A. I. Scan *wáki'ayi*. Here *hamza* stands for *ya i tankir*.

231.

The heart, like tapers, takes at beauty's eyes
 A flame, and lives by that whereby it dies ;
 And beauty is a flame where hearts, like
 moths,
 Offer themselves a burning sacrifice.

232.

To please the righteous life itself I sell,
 And, though they tread me down, never rebel;
 Men say, " Inform us what and where is
 hell ? "

Ill company will make this earth a hell.

233.

The sun doth smite the roofs with Orient ray,
 And, Khosrau like, his wine-red shcen display;
 Arise, and drink ! the herald of the dawn
 Uplifts his voice, and cries, " O drink to-day ! "

231. L. Metre Ramal, No. 50. In line 3 the first syllable is short. See Bl., Prosody, p. 43. In this form the metre is like Horace's "*Miserarum est,*" etc.

۲۳۱

دل چراغیست که نور از رخ دلبر گیرد
 ور یمیرد ز غمش زندگی از سر گیرد
 صفت شمع به پروانه دلی باید گفت
 کین حدیثست که با سوختگان در گیرد

۲۳۲

جانم بفداي آنکه او اهل بود
 سر در قدمش اگر نهم سهل بود
 خواهي که بدانی بيقيين دوزخ را
 دوزخ بجهان صحبت نا اهل بود

۲۳۳

خورشيد کمند صبح بر بام افگند
 کي خسرو روز باده در جام افگند
 هي خور که منادي سحرگه خيزان
 آوازه اشربوا در ايام افگند

232. C. L. A. I. Also ascribed to Hafiz.
 233. C. L. A. I. J.

234.

Comrades ! when e'er ye meet together here,
Recall your friend to mind, and drop a tear ;

And when the circling wine-cups reach
his seat,

Pray turn one upside down his dust to cheer.

235.

That grace and favour at the first, what
meant it ?

That lavishing of joy and peace, what meant it ?

But now thy purpose is to grieve my heart ;
What did I do to cause this change ? what
meant it ?

236.

These hypocrites, who build on saintly show,
Treating the body as the spirit's foe,

If they will shut their mouths with lime,
like jars,

My jar of grape-juice I will then forego.

234. B. A variation of No. 205.

235. B. So Job, " He multiplieth my wounds
without cause."

۲۳۴

یاران بموافقت چو میعاد کنید
 باید که ز دوست یاد بسیار کند
 چون باده خوشگوار نوشید بهم
 نوبت چو بما رسد نگونسار کنید

۲۳۵

چندان کرم و لطف ز آغاز چه بود
 و ان داشتنم در طرب و ناز چه بود
 اکنون همه در رنج دلم میکوشی
 آخر چه گناه کرده ام باز چه بود

۲۳۶

انها که اساس کار بر زرق نهند
 آیند و میان جان و تن فرق نهند
 بر فرق نهم خروس می را پس ازین
 گر همچو خرس ازه بر فرق نهند.

236. L. B. B. reads *arra*, of which I can make no sense. *Bar fark niham*, 'I will put aside;' *bar fark* (line 4) 'on their mouths.'

237.

Many have come, and run their eager race,
Striving for pleasures, luxuries, or place,

And quaffed their wine, and now all silent
lie,

Enfolded in their parent earth's embrace.

238.

Then, when the good reap fruits of labours
past,

My hapless lot with drunkards will be cast ;

If good, may I be numbered with the first,
If bad, find grace and mercy with the last.

239.

Of happy turns of fortune take your fill,
Seek pleasure's couch, or wine-cup, as you will ;
Allah regards not if you sin, or 'saint it,
So take your pleasure, be it good or ill.

237. C. L. A. I.

238. C. L. A. I.

239. C. L. N. A. I. J. Alluding to the *Hadis*,

۲۳۷

آنها که در آمدند در جوش شدند
آشفته ناز و طرب و نوش شدند
خوردند پیاله و خاموش شدند
در حالِ ابد جمله هم آغوش شدند

۲۳۸

فردا که نصیب نیک بختان بخشنده
قسمی بمن رند پرسان بخشنده
گر نیک آیم مرا از ایشان شمرند
ور بد باشم مرا بدیشان بخشنده

۲۳۹

از گردشِ روزگار بهری برگیر
بر تختِ طرب نشین بکف ساغر گیر
از هفاعت و معصیت خدا مستغنیست
باری تو مرادِ خود ز عالم برگیر

“These are in heaven, and Allah regards not their sins,
and these in hell, and Allah regards not their good works.”
See *Gulshan-i-Ráz*, p. 55.

240.

Heaven multiplies our sorrows day by day,
And grants no joys it does not take away ;
If those unborn could know the ills we bear,
What think you, would they rather come or stay ?

241.

Why ponder thus the future to foresee,
And jade thy brain to vain perplexity ?
Cast off thy care, leave Allah's plans to him,
He formed them all without consulting thee.

242.

The tenants of the tombs to dust decay,
Nescient of self, and all beside are they ;
Their sundered atoms float about the world,
Like mirage clouds, until the judgment-day.

240. C. L. N. A. I. J. This recalls Byron's, "Stanzas for Music."

241. C. L. N. A. I. J.

۲۴۰

افلاک پکه جز غم نفرایند دکر
 ننهند بجا تا نربایند دکر
 تا آمدگان اکر بدانند که ما
 از دهر چه میکشیم نایند دکر

۲۴۱

از بودنی ای دوست چه داری تیمار
 وز فکرت بیهوده دل و جان افگار
 خرم تو بزی جهان بشادی گذران
 تدبیر نه با تو کرده اند اول کار

۲۴۲

این اهل قبور خاک گشتند و غبار
 بینخود شده و بیخبرند از همه کار
 هر زره ز هر زره گرفتند کنار
 آه این چه سرابست که تا روز شمار

242. C. L. N. A. I. J. In line 4 some MSS. read *sharâb*, and change the order of the lines.

243.

O soul ! lay up all earthly goods in store,
 Thy mead with pleasure's flowerets spangle o'er;
 And know 'tis all as dew, that decks the
 flowers
 For one short night, and then is seen no more !

244.

Heed not the Sunna, nor the law divine ;
 If to the poor his portion you assign,
 And never injure one, nor yet abuse,
 I guarantee you heaven, and now some wine !

245.

Vexed by this wheel of things, that pets the
 base,
 My sorrow-laden life drags on apace ;
 Like rosebud, from the storm I wrap me close,
 And blood-spots on my heart, like tulip, trace.

243. C. L. N. A. I. J. There are several variations of this.

244. C. L. N. A. B. I. J. See Koran, ii. 172 : "There is no piety in turning your faces to the east or

۲۴۳

ایدل همه اسباب جهان خواسته گیر
 باع طربت بسیزه آرسهه گیر
 واتگاه بران سبزه شبی چون شبین
 بنشسته و بامداد بر خاسته گیر

۲۴۴

بست مکن و فریضه حق بگذار
 وان لقمه که داری ز کسان باز مدار
 غیبت مکن و هجوی کسرا آزار
 هم وعده آن جهان منم باده بیار

۲۴۵

از گردش این زمانه دون پرور
 با صد غم و درد میبرم عمر بسر
 چون عنجه بگلزار جهان با دل تنگ
 چون لاله ز باغ دهر با خون جگر

west, but he is pious who believeth in God . . . and disburseth his wealth to the needy," etc.

246.

Youth is the time to pay court to the vine,
 To quaff the cup, with revellers to recline;
 A flood of water once laid waste the earth,
 Hence learn to lay you waste with floods of wine.

247.

The world is baffled in its search for Thee,
 Wealth cannot find Thee, no, nor poverty ;
 Thou'rt very near us, but our ears are deaf,
 Our eyes are blinded that we may not see !

248.

Take care you never hold a drinking bout
 With an ill-tempered, ill-conditioned lout ;
 He'll make a vile disturbance all night long,
 And vile apologies next day, no doubt.

246. C. N. A. I. J.

247. N. So Hafiz, Ode 355 (Brockhaus) :

“How can our eyes behold Thee, as Thou art ?”

۲۴۶

ایام جوانیست شراب اولیتر
 با خوش پسران بادهء ناب اولیتر
 این عالم فانی چو خرابست باب
 از باده در او مست و خراب اولیتر

۲۴۷

ای در طلبِ تو عالمی در شرو شور
 در پیشِ تو درویش و توانگر همه عور
 ای با همه در حدیث و گوشِ همه کر
 وی با همه در حضور و چشمِ همه کور

۲۴۸

با سفلهء تند خوی و بیعقل و وقار
 زینهار مخور باده که رنج آرد بار
 بدمستی و شور و عربده در شب عیش
 در سرو عذر خواهیش روزِ خمار .

248. C. L. N. A. I. J. In line 3 scan *badmas̤tīyō*,
 and in line 4 *Khwāhīyash*.

249.

The starry aspects are not all benign ;
 Why toil then after vain desires, and pine
 To lade thyself with load of fortune's boons,
 Only to drop it with this life of thine ?

250.

O comrades ! here is filtered wine, come drink !
 Pledge all your charming sweethearts, as you
 drink ;
 'Tis the grape's blood, and this is what it
 says,
 "To you I dedicate my life-blood ! drink !"

251.

Are you depressed ? then take of *bang* one grain,
 Of rosy grape-juice take one pint or twain ;
 Sufis, you say, must not take this or that,
 Then go and eat the pebbles off the plain !

249. C. L. N. A. I. J.

250. C. L. N. A. I. J.

251. N. In lines 1 and 2 scan *yakjāwākī* and *mā-*

۲۴۹

چون نیبست ز اختر آنکه رو داد قرار
 چندین ز پئی مرادِ دل رنج مدار
 هان تا دنهی بر دلِ خود چندین بار
 بگذاشت و گذشتن است اخر کار

۲۵۰

جانا می صاف نا مشوش میخور
 بر یادِ بتانِ نغزِ دلکش می خور
 می خونِ رز است و رز ترا میگوید
 خون بر تو حلال گرده ام خوش می خور

۲۵۱

دلتنگ شوی یکجوکی بنگا بخور
 یا یک منکی باده گلنگا بخور
 صوفی شده این خوری آن خوری
 در خورد تو سنگست برو سنگا بخور

nāki, *ak* being the diminutive, and *yá* the *yá i tankí*, displacing the *izásat*: Lumsden, ii. 269 (?). *Bang*, a narcotic, made of hemp.

252.

I saw a busy potter by the way
 Kneading with might and main a lump of clay ;
 And, lo ! the clay cried, "Use me gently, pray,
 I was a man myself but yesterday!"

253.

Oh ! wine is richer than the realm of Jam,
 More fragrant than the food of Miriam ;
 Sweeter are sighs that drunkards heave at
 morn
 Than strains of Bu Sa'íd and Bin Adham.

254.

Deep in the rondure of the heavenly blue,
 There is a cup, concealed from mortals' view,
 Which all must drink in turn; O sigh not then,
 But drink it boldly, when it comes to you !

252. C. L. N. A. B. I. J. *Hál*, ecstasy.

253. C. L. N. A. I. J. Abu Sa'íd Abu'l Khair and
 Ibrahím Bin Adham are both mentioned in the *Nafahát*

۲۵۲

دی کوزه‌گری بدیدم اندر بازار
 بر تازه گلی لکد همی زد بسیار
 وان گل بزبانِ حال با وی میگفت
 من همچو تو بوده ام مرا نیکو دار

۲۵۳

یک جرعه می از مملکتِ جم خوشت
 بويِ قدح از غدایِ مریم خوشت
 آه سحری ز سینه خماری
 از ناله بو سعید و ادهم خوشت

۲۵۴

در دائرة سپهر ناپیدا غور
 جامیست که جمله را چشانید بدَور
 نوبت چو بدَور تورسد آه مگن
 می نوش بخوشدلی که دورست بجور

ul-Uns. ‘Miriam’s food.’ See Koran, xix. 24. Note *izáfat* dropped after silent *he*.

254. C. L. A. I. J. *Jawr*, ‘a bumper.’

255.

Though you should live to four, or forty score,
Go hence you must, as all have gone before;

Then, be you king, or beggar of the streets,
They'll rate you all the same, no less, no more.

256.

If you seek Him, abandon child and wife,

Arise, and sever all these ties to life;

All these are bonds to check you on your
course.

Arise, and cut these bonds, as with a knife.

257.

O heart! this world is but a fleeting show,

Why should its empty griefs distress thee so?

Bow down, and bear thy fate, the eternal pen
Will not unwrite its roll for thee, I trow!

255. L.

256. L. B. So *Gulshan i Ráz*, l. 944.

۲۵۵

عمرِ تو چه دو صد و چه سیصد چه هزار
 زین کهنه سرا برون برندت ناچار
 گر بادشهی و گر گدایی بازار
 این هر دو بیک نرخ بُود آخر کار

۲۵۶

اورا خواهی ز زن و فرزند بُبر
 مردانه در آز خویش و پیوند بُبر
 هر چیز که هست بند راه است ترا
 با بند چگونه ره روی بند بُبر

۲۵۷

ایدل چو حقیقت جهانست مجاز
 چندین چه خوری تو غم ازین رنج دراز
 تن را بقسا سپار و با درد بساز
 کین رفته قلم ز بهر تو ناید باز

257. L. N. B. The 'pen' is that with which Allah writes his decrees.

258.

Who e'er returned of all that went before,
To tell of that long road they travel o'er ?

Leave naught undone of what you have to do,
For when you go, you will return no more.

259.

Dark wheel ! how many lovers thou hast slain,
Like Mahmud and Ayáz, O inhumane !

Come, let us drink, thou grantest not two lives,
When one is spent, we find it not again.

260.

Illustrious Prophet ! whom all kings obey,
When is our darkness lightened by wine's ray ?

On Sunday, Monday, Tuesday, Wednesday,
Thursday,

Friday, and Saturday, both night and day !

258. C. N. L. A. I. J. *Amădăyē, yá i tankir.*

259. I. N. Mahmud, the celebrated king of Ghazni,
and Ayáz his favourite. Scan *wäyáz* (*alif i wasl*).

۲۵۸

از جمله رفتگان این راهِ دراز
 باز آمده کوکه بُما گوید راز
 زینهار درین سرچه از رویِ مجاز
 چیزی نگذاری که نمی‌آئی باز

۲۵۹

این چرخ که با کسی نمی‌گوید راز
 کشته بستم هزار محمود و ایاز
 میخور که پکس عمر دو باره ندهد
 هر کس که شد از جهان نمی‌آید باز

۲۶۰

ای بر همه سروزانِ عالم فیروز
 دانی که چه وقت می بود روح افروز
 یکشنبه و دو شنبه و سه شنبه و چار
 پنجشنبه و آدینه و شنبه شب و روز

260. C. L. N. A. I. J. The *jim* in *panjshamba* is dropped in scanning. See Bl., Prosody, p. 10. In line 4 note silent *ke* in *shauba* scanned long as well as short.

261.

O turn away those roguish eyes of thine!

Be still! seek not my peace to undermine!

Thou say'st, "Look not." I might as well
essay

To slant my goblet, and not spill my wine.

262.

In taverns better far commune with Thee,

Than pray in mosques, and fail Thy face to see!

O first and last of all Thy creatures Thou;
'Tis Thine to burn, and Thine to cherish me!

263.

To wise and worthy men your life devote,

But from the worthless keep your walk remote;

Dare to take poison from a sage's hand,
But from a fool refuse an antidote.

261. N. Line 4, a proverb denoting an impossibility.

262. C. L. N. A. B. I. J. This is clearly an address

۲۶۱

ای خوش پسِ غمَزَگِ رنگ آمیز
 بنشین و هزار فتنه بنشان و مخیز
 تو حکم همیکنی که در من منگر
 این حکم چنان بود که کنج دار و مریز

۲۶۲

با تو بخرابات اگر گویم راز
 به رازکه کنم بستو بمحراب نماز
 ای اول و آخر همه خلقان تو
 خواهی تو مرا بسوز و خواهی بنواز

۲۶۳

با مردم پاکباز و عاقل آمیز
 از نا اهلان هزار فرسنگ گریز
 گر زهر دهد ترا خردمند بنوش
 ور نوش دهد ز دست نا اهل بریز

to the Deity.

263. L. N. Line 2 is in metre 17.

264.

I flew here, as a bird from the wild, in aim
 Up to a higher nest my course to frame ;
 But, finding here no guide who knows the way,
 Fly out by the same door where through I
 came.

265.

He binds us in resistless Nature's chain,
 And yet bids us our natures to restrain ;
 Between these counter rules we stand per-
 plexed,
 " Hold the jar slant, but all the wine retain."

266.

They go away, and none is seen returning,
 To teach that other world's recondite learning ;
 'Twill not be shown for dull mechanic
 prayers,
 For prayer is naught without true heartfelt
 yearning.

264. C. L. N. A. I. J.

265. L. N. In line 3 scan *nāhyash*. So Lord
Brooke in "Mustapha"; Ward's English Poets, i. 370.

۲۶۴

بازی بُودم پریده از عالم راز
 تا بو که رسم من از نشیبی بفراز
 اینجا چو نیافتم کسی محرم راز
 زان در که در آمدم برون رفتم باز

۲۶۵

حکمی که از او محل باشد پرهیز
 فرموده و امر کرده گزوی بگریز
 آنگاه میان امر و نهیش عاجز
 درمانده جهانیان که کج دار و مریز

۲۶۶

رفتند وزرتگان یکی نامد باز
 تا با تو بگوید سخن از پرده راز
 کارت ز نیاز میکشاید نه نماز
 بازیچه بُود نماز بی صدق و نیاز

266. C. L. N. A. I. The *formal* prayers of Moslems are rather ascriptions of praise, and repetitions of texts, than petitions.

267.

Go to! Cast dust on those deaf skies, who spurn
 Thy orisons and bootless prayers, and learn
 To quaff the cup, and hover round the fair;
 Of all who go, did ever one return?

268.

Though Khayyam strings no pearls of righteous
 deeds,
 Nor sweeps from off his soul sin's noisome
 weeds,
 Yet will he not despair of heavenly grace,
 Seeing that ONE as two he ne'er misreads.

269.

Again to tavern haunts do we repair,
 And say "Adieu" to the five hours of prayer;
 Where'er we see a long-necked flask of wine,
 We elongate our necks that wine to share.

267. C. L. N. A. B. I. J. An answer to the last.

268. C. L. N. A. B. I. J. *Tauhid*, or Unitarianism, is the central doctrine of Islám. So Hafiz, Ode 465.

۲۶۷

رو بِر سِرِ افلاک جهانِ خاک انداز
 می میخور و گردِ خوب رویان میتاز
 چه جایِ عبادتست و چه جایِ نماز
 کز جمله روندگان یکی نامد باز

۲۶۸

گر گوهر طاعت نسفتم هرگز
 گرد گنه از حهره نرفتم هرگز
 نومید نیم ز بارگاه کرمت
 زیراکه یکی را دو نگفتم هرگز

۲۶۹

کردیم دگر شیوه رندي آغاز
 تکبیر همی ز نیم بر پنج نماز
 هر جا که صراحی است مارا بینی
 گردن چو صراحی سوی آن گرده دراز

269. C. L. N. A. B. I. J. *Takbir*, the formula “*Allah akbar*,” in saying which the mind should be abstracted from worldly thoughts; hence “renunciation.” Nicolas.

270.

We are but' chessmen, destined, it is plain,
 That great chess player, Heaven, to entertain ;
 It moves us on life's chess-board to and fro,
 And then in death's box shuts up again.

271.

You ask what is this life so frail, so vain,
 'Tis long to tell, yet will I make it plain ;
 'Tis but a breath blown from the vasty deeps,
 And then blown back to those same deeps
 again !

272.

To-day to heights of rapture have I soared,
 Yea, and with drunken Maghs pure wine adored;
 I am become beside myself, and rest
 In that pure temple, "Am not I your Lord ?"

270. L. N. B. *Hakikati*, see Bl., Prosody 3.

271. C. L. N. A. I. J. Some MSS. read *naksh*.
 Deep, *i.e.* the ocean of Not-being.

۲۷۰

ما لعبتگانیم و فلک لعابت باز
 از رویِ حقیقتی نه از رویِ مجاز
 بازیچه همکنیم بر نطع وجود
 رفتیم بصندوقد عدم یک یک باز

۲۷۱

میرسیدی که چیست این نفسِ مجاز
 گر بر گویم حقیقتش هست دراز
 نفسیست پدید آمده از دریائی
 و اندگاه شده بقعر آن دریا باز

۲۷۲

ما عاشق و آشفته و مستیم امروز
 در کویِ مغان باده پرسنیم امروز
 از هستی خویشتن بکلی رسته
 پیوسته بمحرابِ استیم امروز

272. C. L. N. A. I. J. *Alasto birabbikum, Allah's words to Adam's sons*: Koran, vii. 171. So in Hafiz, Ode 43 (Brockhaus).

273.

My queen (long may she live to vex her slave!)
 'To-day a token of affection gave,

Darting a kind glance from her eyes, she
 passed,

And said, "Do good and cast it on the wave!"

274.

I put my lips to the cup, for I did yearn
 The hidden cause of length of days to learn;

He leaned his lip to mine, and whispered low,
 "Drink! for, once gone, you never will return."

275.

We lay in the cloak of Naught, asleep and still,
 Thou said'st, "Awake! taste the world's good
 and ill;"

Here we are puzzled by Thy strange com-
 mand,

From slanted jars no single drop to spill.

273. L. N. Meaning, hope not for a return to your love. *Nékúyey*, "a good act," *ya* conjunctive and *yá i tankir*. Vullers, p. 250.

۲۷۳

معشوق که عمرش چو غمم باد دراز
 امروز بنو تلطفي ڪرد آغاز
 بر چشم من انداخت دمي چشم و رفت
 يعني که نکوئي کن و در آب انداز

۲۷۴

لب بر لب کوزه بدم از غایت آز
 تا زو طلبم واسطه عُمر دراز
 لب بر لب من نهاد و مي ڪفت براز
 مي خور که بدین جهان نمي آئي باز

۲۷۵

در ڪتم عدم خفته بدم گفتني خيز
 دارد بجهان دور جهان شورانگيز
 و اسکون که بفرمان تو ام حیرانم
 القصه چنان دار که ڪبح دار و مریز

274. C. L. A. B. I. J. Some MSS. give line 4 differently.

275. L. Naught, i.e. Not-being. See note to No. 183.

276.

O Thou! who know'st the secret thoughts of all,
 In time of sorest need who aid'st all,
 Grant me repentance, and accept my plea,
 O Thou who dost accept the pleas of all!

277.

I saw a bird perched on the walls of Tús,
 Before him lay the skull of Kai Kawús,
 And thus he made his moan, "Alas, poor king!
 Thy drums are hushed, thy 'larums have rung
 truce."

278.

Ask not the chances of the time to be,
 And for the past, 'tis vanished, as you see;
 This ready-money breath set down as gain,
 Future and past concern not you or me.

276. C. L. N. A. I. J. Note *tashdid* on *rabb* dropped.

277. C. L. N. A. Tús was near Nishapúr.

۲۷۶

ای واقفِ اسرارِ ضمیرِ همه کس
در حالتِ عجزِ دستگیرِ همه کس
یا رب تو مرا توبه ده و عذر پذیر
ای توبه ده و عذر پذیر همه کس

۲۷۷

مرغی دیدم نشسته بر باره طوس
در پیش نهاده کله کیکاووس
با کله همیگفت که افسوس افسوس
کو بابگی جرسها و کجا ناله کوس

۲۷۸

از حادثه زمانه آینده مپرس
وز هرچه رسد چو نیست پاینده مپرس
این یکده نقد را غنیمت میدان
از رفته میندیش وز آینده مپرس

278. C. L. N. A. I. J. In line 1 note *izáfat* dropped after silent *ه*. Compare Horace's Ode to Leuconoe.

279.

What launched that golden orb his course to
run,

What wrecks his firm foundations, when 'tis
done,

No man of science ever weighed with scales,
Nor made assay with touchstone, no, not one!

280.

I pray thee to my counsel lend thine ear,

Cast off this false hypocrisy's veneer ;

This life a moment is, the next all time,
Sell not eternity for earthly gear !

281.

Ofttimes I plead my foolishness to Thee,

My heart contracted with perplexity ;

I gird me with the Magian zone, and why ?
For shame so poor a Musulman to be.

279. L. The vanity of science.

280. C. L. N. A. B. I. Note *rá* separated from its noun, as before. Vullers, p. 173.

۲۷۹

آغازِ دوپن گشتن آن زرین ظاس
 و الجامِ خرابی چنین نیک آساس
 دانسته نمیشود بمعیارِ عقول
 سنجیده نمیشود بمقیامِ قیاس

۲۸۰

پندی دهمت اگر بمن داری گوش
 از بهرِ خدا جامده تزویر مپوش
 عقبیاً همه ساعتست و دنیا یکدم
 از بهرِ دمی ملکِ ابدرا مفروش

۲۸۱

تا چند کنم عرضه ندادنی خویش
 بگرفت دلِ من از پریشانی خویش
 زثارِ معانه بر میان خواهم بست
 دانی ز چه از نئگی مسلمانی خویش

281. C. L. N. A. I. J. In line 1 scan *nádániyí*, dissolving the long *yá*.

282.

Khayyam ! rejoice that wine you still can pour,
And still the charms of tulip cheeks adore ;

You'll soon not be, rejoice then that you are,
Think how 'twould be in case you were no
more !

283.

Once, in a potter's shop, a company
Of cups in converse did I chance to see,
And lo ! one lifted up his voice, and cried,
“ Who made, who sells, who buys this crockery ? ”

284.

Last night, as I reeled from the tavern door,
I saw a sage, who a great wine-jug bore;
I said, “ O Shaikh, have you no shame ? ”
Said he,
“ Allah hath boundless mercy in his store.”

282. C. L. N. A. B. I. J.

283. C. L. N. A. B. I. J. Men's speculations.

284. C. L. N. A. I. J. *Sar mast*, a compound,

۲۸۲

خیام اگر ز باده مستی خوش باش
 با لاله رخی اگر نشستی خوش باش
 چون آخر کار نیست خواهی بودن
 انگار که نیستی چو هستی خوش باش

۲۸۳

در کارگه کوزه گری رفتم دوش
 دیدم دو هزار کوزه گوپا و خموش
 ناگاه یکی کوزه برآورد خروش
 کو کوزه گر و کوزه خرو و کوزه فروش

۲۸۴

سر مست بهیخانه گذر کدم دوش
 پیری دیدم مست و سبوئی بر دوش
 گفتم ز خدا شرم نداری آی پیر
 گفتا کرم از خداست رو باده بنوش

hence *izáfat* omitted. *Saboyey, hamza* (for conjunctive *yá*) followed by *yá i tankir*. See Lumsden, ii. 269.

285.

Life's fount is wine, Khizer its guardian,
 I, like Elias, find it where I can;
 'Tis sustenance for heart and spirit too,
 Allah himself calls wine "a boon to man."

286.

Though wine is banned, yet drink, for ever
 drink!

By day and night, with strains of music drink!
 Where'er thou lightest on a cup of wine,
 Spill just one drop, and take the rest, and
 drink!

287.

Although the creeds number some seventy-
 three,
 I hold with none but that of loving Thee;
 What matter faith, unfaith, obedience, sin?
 Thou'rt all we need, the rest is vanity.

285. C. L. N. A. I. J. Koran, ii. 216. Elias discovered the water of life.

286. C. L. N. A. I. J. To spill a drop is a sign

۲۸۵

می را که خُضَر خجسته دارد پاش
 او آب حیاتیست و منم الیاسش
 من قُوتِ دل و قُوتِ روحش خوانم
 چون گفت خدا مَنَافِع لِلنَّاسِ

۲۸۶

می گرچه حرامست مدامش مینوش
 با نغمه و چنگی صبح و شامش مینوش
 جامی ز مئی لعل گرت دست دهد
 یک قطره رها کن و تماش مینوش

۲۸۷

هفتاد و دو ملتند در دین کم و بیش
 از ملتها عشقِ تو دارم در پیش
 چه کفر و چه اسلام چه طاعت چه گناه
 مقصود توئی بهانه بردار از پیش

of liberality. Nicolas.

287. N. See note on Quatrain 194. Forms of faith are indifferent. See *Gulshan i Ráz*, p. 83.

288.

Tell one by one my scanty virtues o'er;
 As for my sins, forgive them by the score;
 Let not my faults kindle Thy wrath to flame;
 By blest Muhammad's tomb, forgive once
 more!

289.

Grieve not at coming ill, you can't defeat it,
 And what far-sighted person goes to meet it ?
 Cheer up ! bear not about a world of grief,
 Your fate is fixed, and grieving will not cheat it.

290.

There is a chalice made with wit profound,
 With tokens of the Maker's favour crowned ;
 Yet the world's Potter takes his masterpiece,
 And dashes it to pieces on the ground !

288. L. N. B. *Rasúl-ullah* : the construction being Arabic, no *izáfat* is needed. Lumsden, ii., p. 251. Also ascribed to Zahír ud-din Faryábi.

۲۸۸

یک یلک هنرم بین و گنه ده ده بخش
 هر جرم که رفت حُسْبَةً لله بخش
 از باد و هوا آتشِ ڪین را مفروز
 ما را بسرِ خالکِ رَسُولُ اللَّهِ بخش

۲۸۹

غم چند خوری ز کارِ نا آمدہ پیش
 رنجست نصیب مردمِ دوراندیش
 خوش باش و جهان تنگ کمکن بر دلِ خویش
 ڪز خوردنِ غم قضا نگردد کم و پیش

۲۹۰

جامیست که عقلِ آفرین می زندش
 صد بوسه ز مهر بر جبین می زندش
 این کوزه گرِ دھر چنین جامِ لطیف
 می سازد و باز بر زمین می زندش

289. L. Line 2 is a question.

290. C. L. A. I. J. So Job: "Is it good unto Thee that Thou shouldest despise the labour of Thine hands?"

291.

In truth wine is a spirit thin as air,
 A limpid soul in the cup's earthen ware ;
 No dull dense person shall be friend of mine
 Save wine-cups, which are dense and also rare.

292.

O wheel of heaven ! no ties of bread you feel,
 No ties of salt, you flay me like an eel !
 A woman's wheel spins clothes for man and
 wife,
 It does more good than you, O heavenly wheel !

293.

Did no fair rose my paradise adorn,
 I would make shift to deck it with a thorn ;
 And if I lacked my prayer-mats, beads, and
 Shaikh,
 Those Christian bells and stoles I would not
 scorn.

291. L. N. B. *Láyik . . . man* : *izáfat* omitted because of the intervening words. Lumsden, ii., 250.

292. C. L. N. A. I. J.

۲۹۱

می در قدح انصاف که جانیست لطیف
در کالبد شیشه روانیست لطیف
لایق نبود هیچ گران همدام من
جز ساغر پاده کان گرانیست لطیف

۲۹۲

ای چرخِ فلك نه زان شناسی نه ذمک
پیوسته مرا برهنہ سازی چو سمک
از چرخِ زنی دو شخص پوشیده شود
پس چرخِ زنی به از تو ای چرخِ فلك

۲۹۳

گرگل نبود نصیبِ ما خار اینک
ور نور بما نمیرسد تار اینک
ور سبحه و سجاده و شیخی نبود
ناقوس و کلیسیا و زنثار اینک

293. C. L. N. A. I. (under *Tē*). Line 2 is omitted in the translation. So Pope :
“ For forms and creeds let graceless zealots fight.”

294.

" If heaven deny me peace and fame," I said,
 " Let it be open war and shame instead ;
 The man who scorns bright wine had best
 beware,
 I'll arm me with a stone, and break his head!"

295.

See ! the dawn breaks, and rends night's canopy :
 Arise ! and drain a morning draught with me !
 Away with gloom ! full many a dawn will
 break
 Looking for us, and we not here to see !

296.

O you, who tremble not at fires of hell,
 Nor wash in water of remorse's well,
 When winds of death shall quench your vital
 torch,
 Beware lest earth your guilty dust expel.

294. C. L. N. A. I. J.

295. C. L. N. A. I. J. *Bisyár*, 'frequently.'

۲۹۴

گر صلح دنیا بدم ز فلک جنگ اینک
 ور نامِ نکو دنباشدم ننگ اینک
 جامِ می لعل ارغوان رنگ اینک
 آنکس که نمیخورد سرو منگ اینک

۲۹۵

هیں صبح دمید و دامن شب شد چاک
 برخیز و صبور کن چرائی غمناک
 می نوش دلا که صبح بسیار دمد
 او روی بما کرده و ما روی بخاک

۲۹۶

از اتشِ آخرت نمیداری باک
 در آبِ ندامت نشدنی هرگز پاک
 چون بادِ اجل چراغِ عمرت بکشد
 ترسم که ترا ز ننگ نپنهارد خاک

296. L. Possibly written by some pious reader as an answer to Khayyam's scoffs. See note on Quatrain 223.

297.

This world a hollow pageant you should deem ;
 All wise men know things are not what they
 seem ;

Be of good cheer, and drink, and so shake off
 This vain illusion of a baseless dream.

298.

With maids stately as cypresses, and fair
 As roses newly plucked, your wine-cups share,
 Or e'er Death's blasts shall rend your robe
 of flesh

Like yonder rose leaves, lying scattered there !

299.

Cast off dull care, O melancholy brother !
 Woo the sweet daughter of the grape, no other ;
 'The daughter is forbidden, it is true,
 But she is nicer than her lawful mother !

297. L. N. All earthly existence is "*Maya*."

298. C. L. N. A. I. J. The Lucknow commentator
 says *dáman i gul* means the maid's cheek.

۲۹۷

این صویتِ کونِ جمله نقشست و خیال
 عارف نبود هر که ندارد این حال
 بنشین قدح باده بنوش و خوشباش
 فارغ شو ازین نقش و خیالاتِ محال

۲۹۸

با سرو قدي تازه تراز خرمي گل
 از دست مده جام مي و دامن گل
 زان پيش که ناگه شود از بادِ اجل
 پيراهنِ عمرِ تو چو پيراهن گل

۲۹۹

در سر مگذار همچ سودايِ محال
 مي خوز همه سال ساغرِ ملامال
 با دخترِ رز نشين و عيشي گيکن
 دختر بحرام به که مادر بحلال

299. N. "Daughter of the grape," i.e. wine, a translation of an Arabic phrase.

300.

My love shone forth, and I was overcome,
 My heart was speaking, but my tongue was
 dumb;

Beside the water-brooks I died of thirst.
 Was ever known so strange a martyrdom ?

301.

Give me my cup in hand, and sing a glee
 In concert with the bulbul's symphony;

Wine would not gurgle as it leaves the flask,
 If drinking mute were right for thee and me!

302.

The "Truth" will not be shown to lofty thought,
 Nor yet with lavished gold may it be bought;

But, if you yield your life for fifty years,
 From words to "states" you may perchance be
 brought.

300. N. *Dil rubáyé*, 'that well-known charmer.'

Lumsden, ii. 142. *Pur sukhān*. See note on No. 227.

301. C. L. N. A. I. J.

۳۰۰

عشقي بكمال و دلربائي بجمال
 دل پر سخن وزبان زگفتنه شده لال
 زين نادره ترکه دید يا رب پجهان
 من تشهه و پيش من روان آب زلال

۳۰۱

مي بر كف من نه و بر آور غلغل
 با ذاته عند ليب و صوت بلبل
 بي نغمه اگر روا بدي هي خوردن
 مي از سر شيشه مينكredi قلقل

۳۰۲

اسرار حقيقه نشود حل بسؤال
 نه نيز به در باختن نعمت و مال
 تا جان نكني و خون خوري پنجه سال
 از قال ترا راه نه نمایند بحال

302. L. Line 3, literally, "Unless you dig up your soul, and eat blood for fifty years." 'States' of ecstatic union with the 'Truth,' or Deity of the Mystics.

303.

I solved all problems, down from Saturn's
wreath

Unto this lowly sphere of earth beneath,
And leapt out free from bonds of fraud
and lies,

Yea, every knot was loosed, save that of death !

304.

Peace ! the eternal "Has been" and "To be"
Pass man's experience, and man's theory ;
In joyful seasons naught can vie with wine,
To all these riddles wine supplies the key !

305.

Allah, our Lord, is merciful, though just;
Sinner ! despair not, but His mercy trust !

For though to-day you perish in your sins,
To-morrow He'll absolve your crumbling dust.

303. C. L. A. I. J. *Hama, har*, and similar words, are generally written without the *izáfat*. Lumsden, ii., 249. See Bl., Prosody xii.

۳۰۳

از جرمِ جضیض خاک تا اوچِ زحل
 کردم همه مشکلاتِ گودون را حل
 بیرون جستم ز بندِ هر مکروحیل
 هر سُد کشاده شد مگر بندِ اجل

۳۰۴

تا کی ز ابد حدیث و تا کی ز ازل
 بگذشت ز اندازه من علم و عمل
 هنگام طرب شراب را نیست بدل
 هر مشکل را شراب گرداند حل

۳۰۵

از خالقِ کردگار و از ربِ رحیم
 نومید مشو بجرمِ عصیانِ عظیم
 گرست و خراب مرده باشی امروز
 فردا بخشد بر استخوانها رهیم

304. C. L. A. B. I. J.

305. C. L. N. A. I. J. A very Voltairean quatrain.

306.

Your course annoys me, O ye wheeling skies !
 Unloose me from your chain of tyrannies !
 If none but fools your favours may enjoy,
 Then favour me,—I am not very wise !

307.

O City Mufti, you go more astray
 Than I do, though to wine I do give way ;
 I drink the blood of grapes, you that of men :
 Which of us is the more bloodthirsty, pray ?

308.

'Tis well to drink, and leave anxiety
 For what is past, and what is yet to be ;
 Our prisoned spirits, lent us for a day,
 A while from reason's bondage shall go free !

306. C. L. N. A. I. J.

307. C. L. N. A. I. J. Alluding to the selling of justice by Muftis.

۳۰۶

ای چرخ زگردشِ تو خرسند نیم
 آزادم کن که لاپقِ بند نیم
 گرمیلِ تو با بیخرد و نادانست
 من نیز چنان اهل و خردمند نیم

۳۰۷

ای مفتی شهر از تو پر کارتیم
 با این همه مستی از تو هشیار تریم
 تو خونِ کسان خوری و ما خونِ رزان
 انصاف بده کدام خویوار تریم

۳۰۸

آن به که بجام باده دل شاد کنیم
 وز آمده و گذشته کم یاد کنیم
 وین عاریتی روانِ زندانیم را
 یک لحظه ز پندِ عقل آزاد کنیم

308. C. L. N. A. I. J. 'Ariyātī rawán, "this bor-
rowed soul."

309.

When Khayyam quittance at Death's hand
receives,
And sheds his outworn life, as trees their leaves,
Full gladly will he sift this world away,
Ere dustmen sift his ashes in their sieves.

310.

This wheel of heaven, which makes us all afraid,
I liken to a lamp's revolving shade,
The sun the candlestick, the earth the shade,
And men the trembling forms thereon por-
trayed.

311.

Who was it that did mix my clay ? Not I.
Who spun my web of silk and wool ? Not I.
Who wrote upon my forehead all my good,
And all my evil deeds ? In truth not I. •

309. C. L. N. A. I. J.

310. C. L. N. A. B. I. *Fánús i khiyál*, a magic or Chinese lantern.

۳۰۹

آن لحظه که از اجل گریزان گردم
 چون برگ ز شاخ عمر ریزان گردم
 عالم بنشاط دل بعراپاں کنیم
 زان پیش که خالِ خاکبیزان گردم

۳۱۰

این چرخِ فلک که ما درو حیرانیم
 فانوسِ خیال ازو مثالی دانیم
 خورشید چراغدان و عالم فانوس
 ما چون صوریم کاندر او گردانیم

۳۱۱

از آب و گلم سرشنده من چکنم
 وین پشم رقصب تو رشنده من چکنم
 هر نیک و بدی که آید از ماه بوجود
 تو بر سرِ من نوشته من چکنم

311. C. L. N. A. I. In line 2 the rhyme shows the word to be *rishtaí*, not *rushtai*.

312.

O let us not forecast to-morrow's fears,
 But count to-day as gain, my brave compeers !
 To-morrow we shall quit this inn, and march
 With comrades who have marched seven thou-
 sand years.

313.

Ne'er for one moment leave your cup unused !
 Wine keeps heart, faith, and reason too, amused ;
 Had Iblis swallowed but a single drop,
 To worship Adam he had ne'er refused !

314.

Come, dance ! while we applaud thee, and adore
 ThysweetNarcissus eyes, and grape-juice pour ;
 A score of cups is no such great affair,
 But 'tis enchanting when we reach three score !

312. C. L. N. A. I. J. Badáúni (ii. 337) says the creation of Adam was 7000 years before his time. Compare Hafiz, *Rubá'i*, 10.

۳۱۲

ای دوست بیا تا غمِ فردا نخوریم
 وین یکده عمر را غنیمت شمریم
 فردا که ازین دیر کهن در گذاریم
 با هفتهزار سالگان هم سفریم

۳۱۳

بِ باده مباش تا توانی یکدم
 کز باده شود عقل و دل و دین
 ابلیس اگر باده بخوردی یکدم
 کردی دو هزار سجدۀ پیش آدم

۳۱۴

بر خیز و بکوب پای تا دست زنیم
 می در نظرِ نرگسِ سر هست زنیم
 در بیست زدن ذوق ندارد چندان
 ذوقِ عجب آن بود که در شبست زتعیم

313. C. L. (in part) N. A. I. J. See Koran, ii. 31.

314. N. Narcissus eyes, i.e. languid.

315.

I close the 'door of hope in my own face,
 Nor sue for favours from good men, or base;
 I have but ONE to lend a helping hand,
 He knows, as well as I, my sorry case.

316.

Ah! by these heavens, that ever circling run,
 And by my own base lusts I am undone,
 Without the wit to abandon worldly hopes,
 And wanting sense the world's allures to shun!

317.

On earth's green carpet many sleepers lie,
 And hid beneath it others I desory;
 And others, not yet come, or passed away,
 People the desert of Nonentity!

315. C. L. N. A. I. J. A "*Háliya*" quatrain, lamenting his own condition.

316. C. L. N. A. I. J.

۳۱۵

بر خود در کام و آرزو در بستم
 وز منت هر ناکس و کس وا رستم
 جز دوست چو کس نیست که گیرد دستم
 من دانم وا او چنانکه هستم هستم

۳۱۶

پیوسته ز گردشِ فلک غمگینم
 با طبعِ خسیسِ خویشن در کینم
 علمی نه که از سرِ جهان بر خیزم
 عقلی نه که فارغِ ز جهان پنشیدنم

۳۱۷

بر مفترشِ خاک خفتگان می بینم
 در زیرِ رمی نهفتگان می بینم
 چندانکه بصرای عدم میشگرم
 نا آمدگان و رفتگان می بینم

317. C. L. N. A. I. J. The sleepers on the earth
 are those sunk in the sleep of superstition and ignorance.

318.

Sure of Thy grace, for sins why need I fear ?
 How can the pilgrim faint whilst Thou art near ?
 On the last day Thy grace will wash me white,
 And make my “ black record ” to disappear.

319.

Think not I dread from out the world to hie,
 And see my disembodied spirit fly ;
 I tremble not at death, for death is true,
 ’Tis my ill life that makes me fear to die !

320.

Let us shake off dull reason’s incubus,
 Our tale of days or years cease to discuss,
 And take away jugs, and plenish them with
 wine,
 Or c’er grim potters make their jugs of us !

318. C. L. N. A. I. J. *Am* is usual after silent *h*, not after *waw*. Lumsden, ii. 72. See Koran, xiii. 47.

319. C. L. N. A. I. J. ‘Death is true,’ i.e. a certainty. So Sir Philip Sidney (after M. Aurelius),

۳۱۸

با رحمت تو من از گنه ناندیشم
 با توشه تو ز رنج ره ناندیشم
 گر لطف تو ام سفید رو کرداند
 یکذره ز قامه سیه ناندیشم

۳۱۹

تا ظن نبری که از جهان میترسم
 وز مردن واز رفتن جان میترسم
 مردن چو حقیقت است زان باکم نیست
 چون نیک نزیstem ازان میترسم

۳۲۰

تا خند اسیر عقل هر روزه شویم
 در دهر چه صد ساله چه یکروزه شویم
 در ده تو بکاسه می ازان پیش که ما
 در کارگه کوزه گران کوزه شویم

"Since Nature's works be good, and death doth serve
 As Nature's work, why should we fear to die?"
 320. C. L. N. A. B. I. J. *Har roza*, an adjective.

321.

How much more wilt thou chide, O raw divine,
For that I drink, and am a libertine ?

Thou hast thy weary beads, and saintly show,
Leave me my cheerful sweetheart, and my wine !

322.

Against my lusts I ever war, in vain,
I think on my ill deeds with shame and pain ;
I trust Thou wilt asoil me of my sins,
But even so, my shame must still remain.

323.

In these ~~twin~~ compasses, O Love, you see
One body with two heads, like you and me,
Which wander round one centre, circlewise,
But at the last in one same point agree.

321. C. L. N. A. I. J.

322. C. L. N. A. B. I.

323. C. L. N. A. I. Mr. Fitzgerald quotes a similar

۳۲۱

تا چند ملامت کنی ای زاهد خام
 ما رند خراباتی و مستیم مدام
 تو در غم تسبیح و ریا و تلبیس
 ما با هی و معشوقه مدامیم بکام

۳۲۲

با نفس همیشه در نبردم چکنم
 وز کرده خویشتن بدردم چکنم
 گیرم که ز من در گذرانی بکرم
 زان شرم که دیدی که چه کردم چکنم

۳۲۳

~~اجاد من و تو نمونه پرگاریم~~
 سرگرچه ~~سر~~ کرده ایم یکتن داریم
 بر نقطه روانیم گنون داثره وار
 تا آخر کار سر بهم باز آزیم

figure used by the poet Donne, for which see Ward's "English Poets," i. 562. The two heads are the points of the compasses.

324.

We shall not stay here long, but while we do,
 'Tis folly wine and sweethearts to eschew;
 Why ask if earth etern or transient be ?
 Since you must go, it matters not to you.

325.

In reverent sort to mosque I wend my way,
 But, by great Allah, it is not to pray;
 No! but to steal a prayer-mat! When 'tis
 worn,
 I go again, another to purvey.

326.

No more let fate's annoys our peace consume,
 But let ~~us~~ rather rosy wine consume ;
 The world ~~our~~ murderer is, and wine its
 blood,
 Shall we not then that murderer's blood con-
 sume ?

324. C. L. N. A. B. I. J.

325. C. L. N. A. B. I. J. To "steal a prayer-mat"

۳۲۴

چون نیبست مقامِ ما درین دیر مقیم
 پس بی می و معشوق خطائیست عظیم
 تا کی ز قدیم و محدث ای مردِ حکیم
 چون من رفتم جهان چه محدث چه قدیم

۳۲۵

در مسجد اگرچه با نیاز آمده ام
 حقاً که نه از بهر نماز آمده ام
 روزی اینجا سجاده دزدیدم
 آن کهنه شدست باز باز آمده ام

۳۲۶

~~دیگر غم این گردش گردون~~ نخوریم
 جز باده طلب صاف گلگون نخوریم
 می خون جهانست و جهان خونی ما
 ما خون دل خونی خود چون نخوریم.

is to pray to be seen of men.—Nicolas. A satire on some hypocrite, perhaps himself.

326. L. N. See Koran, ii. 187.

327.

For thee I vow to cast repute away,
 And, if I shrink, the penalty to pay ;
 Though life might satisfy thy cruelty,
 'Twere naught, I'll bear it till the judgment-day !

328.

In Being's rondure do we stray belated,
 Our pride of manhood humbled and abated ;
 Would we were gone ! long since have we
 been wearied
 With this world's griefs, and with its pleasures
 sated.

329.

The world is false, so I'll be false as well,
 And with bright wine, and gladness ever dwell !
 They say, " May Allah grant thee penitence ! "
 He grants it not, and did he, I'd rebel !

327. C. L. N. A. B. I. Note *izáfat* dropped after silent *he*, and *rá* separated from its noun.

328. L. N.

۳۲۷

در عشقِ تو صد گونه ملامت بکشم
 ور بشکنم این عهد غرامت بکشم
 گر عمر وفا کند جفاهای ترا
 باری کم ازانکه تا قیامت بکشم

۳۲۸

در دایرهٔ وجود دیر آمده ایم
 وز پایهٔ مردمی بزیر آمده ایم
 چون عمر نه بر مرادِ ما میگذرد
 ای کاش سرآمدی که سیر آمده ایم

۳۲۹

دنیا رحو فناست من بجز فن نکنم
 جز پادِ سلطان و می روشن نکنم
 گویند مرا که ایزدت توبه دهاد
 او خود ندهد ور بددهد من بکنم

329. C. L. N. A. B. I. J. Note the pun on *fana*, 'illusion,' and *fan*, 'art, fraud.'

330.

When Death shall tread me down upon the plain,
 And pluck my feathers, and my life-blood drain,
 Then mould me to a cup, and fill with wine;
 Haply its scent will make me breathe again.

331.

So far as this world's dealings I have traced,
 I find its favours shamefully misplaced;
 Allah be praised ! I see myself debarred
 From all its boons, and wrongfully disgraced.

332.

'Tis dawn~~N~~ my heart with wine I will recruit,
 And dash to bits the glass of good repute ;
 My long-extending hopes I will renounce,
 And grasp long tresses, and the charming lute.

330. C. L. N. A. B. I. J.

331. C. L. N. A. I. 'Alam hama, &c., "states entirely

۳۳۰

در پایِ اجل چو من سرافگنده شوم
 در دستِ اجل چو مرغِ پرگنده شوم
 زینهارِ گلم بجز صراحی مکنید
 باشد که ببوی می دمی زنده شوم

۳۳۱

زینگونه که من کارِ جهان میبینم
 عالم همه رایگان بران می بینم
 سبحان الله بهر چه در مینگرم
 ناکامی خویش اندر آن می بینم

۳۳۲

صیح است دمی بر می گلنگ زنیم
 وین شیشه، نام ونگ بر سنگ زنیم
 دست از امل دراز خود باز کشیم
 در زلفِ دراز و دامن چنگ زنیم

gratuitous.” Write *barán* without a *madd*. Bl., Prosody, p. 11. Compare Shakespear, Sonnet 66.

333.

Though I had sinned the sins of all mankind,
 I know Thou would'st to mercy be inclined;
 Thou sayest, "I will help in time of need:"
 One needier than me where wilt Thou find ?

334.

Am I a wine-bibber? What if I am?
 Gueber, or infidel? Suppose I am?
 Each sect miscalls me, but I heed them not,
 I am my own, and, what I am, I am.

335.

All my life long from drink I have not ceased
 And drink I will to-night on Kader's feast;
 And throw my arms about the wine-jar's neck
 And kiss its lip, and clasp it to my breast!

333. C. L. N. A. I. J. The *waw* in '*afw*' is a consonant, and therefore takes *kasra* for the *izáfat*, without the intervention of conjunctive *yá*.

۳۳۳

گر من گنه روی زمین کردستم
 عفو تو امید است که گیرد دستم
 گفتی که بروز عجز دستت گیرم
 عاجزتر ازین مخواه کاکنوں هستم

۳۳۴

گر من ز می معانه مستم هستم
 ور کافر و گبر و بت پرستم هستم
 هر طائفه بمن گمانی دارند
 من زان خودم چنانکه هستم هستم

۳۳۵

هشیار نبوده ام دمی تا هستم
 امشتب، شب قدرست و من امشب مستم
 لب بر لب جام و سینه بر سینه خم
 تا روز بگردن صراحی دستم

334. C. L. N. A. I. J. *Zan i khud* for *azán i khud*,
 "my own property."

335. C. L. N. A. I. J. *Kadr*, the night of power.
 Koran, xcvi. 1.

336.

I know what is, and what is not, I know
 The lore of things above, and things below;
 But all this lore will cheerfully renounce,
 If one a higher grade than drink can show.

337.

Though I drink wine, I am no libertine,
 Nor am I grasping, save of cups of wine;
 I scruple to adore myself, like you ;
 For this cause to wine-worship I incline.

338.

To confidants like you I dare to say
 What mankind really are :—moulded of clay,
 Affliction's clay, and kneaded in distress,
 They taste the world awhile, then pass away.

336. L. N. B. Line 1, Being and Not-being, 'Grade,'
i.e. of learning.

337. C. L. N. A. I. J. A hit at the vain and

۳۳۶

من ظاهه‌ر نیستی و هستی دانم
 من باطن هر فراز و پستی دانم
 با اینهمه از دانش خود شرمم باد
 گر مرتبه و رای مستی دانم

۳۳۷

من باده خورم و لیک مستی نکنم
 الا بقدح درازدستی نکنم
 دانی غرضم ز می پرسنی چه بود
 تا همچو تو خویشتن پرسنی نکنم

۳۳۸

محرم هستی که با تو گویم یک دم
 کن اول کار خود چه بودست آدم
 محنت زده سرشته اندر گل غم
 یکچند جهان بخورد و برداشت قدم

covetous Mollas. Also ascribed to Anwari.

338. C. L. N. A. I. J. Note the archaic form *budast*.
 Bl., Prosody, p. 12. *Mihnat zadayé, hamza for ya i tankir.*

339.

We make the wine-jar's lip our place of prayer,
 And drink in lessons of true manhood there,
 And pass our lives in taverns, if perchance
 The time misspent in mosques we may repair.

340.

Man is the whole creation's summary,
 The precious apple of great wisdom's eye;
 The circle of existence is a ring,
 Whereof the signet is humanity.

341.

With fancies, as with wine, our heads we turn,
 Aspire to heaven, and earth's low trammels
 spurn;

But, when we drop this fleshly clog, 'tis seen
 From dust we came, and back to dust return.

339. L. N. In line 4 scan *sawmā'āhá*. This quatrain is probably mystical.

340. C. L. N. A. I. In line 3 scan *angashtārīyast*.

۳۳۹

ما جایه نمازی بلبِ خم کردیم
 خود را بمی لعل چو مردم کردیم
 در کوی خرابات هگر بتوان یافت
 آن عمر که در صومعه‌ها گم کردیم

۳۴۰

مقصود ز جمله آفرینش مائیم
 در چشم خرد جوهر بینش مائیم
 این دائره جهان چو انگشتري است
 بی هیچ شکی نقشِ نگینش مائیم

۳۴۱

ما کز هی بیخودی طربناک شدیم
 وز پایه ذون بر سر افلات شدیم
 آخر همه ز الايش تن پاک شدیم
 از خاک برآمدیم و با خاک شدیم

Man is the microcosm. See *Gulshan i Ráz*, p. 15.
 "The captain jewel of the carcanet."

341. L. N.

342.

If so it be that I did break the fast,
 Think not I meant it; no! I thought 'twas
 past;—

That day more weary than a sleepless night,—
 And blesséd breakfast-time had come at last!

343.

I never drank of joy's sweet cordial,
 But grief's fell hand infused a drop of gall;
 Nor dipped my bread in pleasure's piquant
 salt,
 But briny sorrow made me smart withal!

344.

At dawn to tavern haunts I wend my way,
 And with distraught Kalendars pass the day;
 O Thou! who know'st things secret, and
 things known,
 Grant me Thy grace, that I may learn to pray!

342. L. N. *Roza khwardan*, “to avoid fasting.” In line 2, for *bekhabar* read *bákhabar*.

343. C. L. N. A. I. Line 4, literally, “eat a

۳۴۲

من در رمضان روزه اسکر میخوردم
 تا ظن نبیری که با خبر میخوردم
 از سختِ روزه روز من چون شب بود
 پنداشته بودم که سحر میخوردم

۳۴۳

هرگز بطرب شربت آبی نخوریم
 تا از کفِ اندوه شرایی نخوریم
 نانی نزنیم در نمک هیچ گهی
 تا از جگرِ خویش کبابی نخوریم

۳۴۴

هر روز پگاه در خرابات شوم
 همراه قلندر ای طامات شوم
 چون عالم سر و لخفیات توی
 توفیقم ده تا بمناجات شوم

roast of my own liver."

344. C. L. N. A. I. J. *Khafīyyāt* means 'manifest,' as well as 'concealed.' Lucknow commentator.

345.

The world's annoys I rate not at one grain,
 So I eat once a day, I don't complain;
 And, since earth's kitchen yields no solid food,
 I pester no man with petitions vain.

346.

Never from worldly toils have I been free,
 Never for one short moment glad to be!
 I served a long apprenticeship to fate,
 But yet of fortune gained no mastery.

347.

One hand with Koran, one with wine-cup dight,
 I half incline to wrong, and half to right;
 The azure-marbled sky looks down on me
 A sorry Moslem, yet not heathen quite.

345. C. L. N. A. I. J. In line 3 the *Alif* in *az* is not treated as an *Alif i wasl*. Bl., Pros. 10.

346. C. L. N. A. I. J. *Ek dam zadan*, 'For one moment.'

۳۴۵

یکجو غمِ ایام نداریم خوشیم
 گر چاشت بود شام نداریم خوشیم
 چون پخته بما نمیرسد از مطیع
 از کس طمعِ خام نداریم خوشیم

۳۴۶

یکروز ز بندِ عالم آزاد نیم
 یکدم زدن از وجود خود شاد نیم
 شاگردیِ روزگار کردم بسیار
 در دورِ جهان هنوز استاد نیم

۳۴۷

یکدست بمصحفیم و یکدست بجام
 گه نزدِ حلالیم و گهی نزدِ حرام
 ماشیم درین گنبدِ فیروزه رخام
 نی کافرِ مطلق نه مسلمانِ تمام

347. C. L. N. A. I. J. Khayyam here describes himself as *akratés* rather than *akolastos*. “*Video meliora proboque,*” &c.

348.

Khayyam's respects to Mustafa convey,
 And with due reverence ask him to say,
 Why it has pleased him to forbid pure wine,
 When he allows his people acid whey ?

349.

Tell Khayyam, for a master of the schools,
 He strangely misinterprets my plain rules ;
 Where have I said that wine is wrong for all ?
 'Tis lawful for the wise, but not for fools.

350.

My critics call me a philosopher,
 But Allah knows full well they greatly err ;
 I know not even what I am, much less
 Why on this earth I am a sojourner !

348 and 349. L. These two quatrains are also found in Whalley's Moradabad edition. *Mustafa*, i.e. Muhammad. So Avicenna. See Renan, Averroes, 171.

۳۴۸

از من بر مصطفی رسانید سلام
 و انگاه بگوئید باعزا ز تمام
 کای سید هاشمی چرا دوغ ترش
 در شرع حلالست و می ناب حرام

۳۴۹

از من بر خیام رسانید سلام
 و انگاه بگوئید که خابی خیام
 من کی گفتم که می حرامست ولی
 بر پخته حلالست و بر خام حرام

۳۵۰

دشمن بغلط گفت که من فلسفیم
 ایزد داند که آنچه او گفت نیم
 لیکن چو درین غم آشیان آمده ام
 آخر کم از آن که من ندانم به کیم

850. C. L. A. I. J. *Filsafat* meant the Greek philosophy as cultivated by Persian rationalists, in opposition to theology. Renan, Averroes, p. 91.

351.

The more I lie to self, I live the more,
 The more abase myself, the higher soar ;
 And, strange ! the more I drink of Being's
 wine,
 More sane I grow, and sober than before !

352.

Quoth rose, "I am the Yusuf flower, I swear,
 For in my mouth rich golden gems I bear :"
 I said, "Show me another proof." Quoth she,
 "Behold this blood-stained vesture that I wear!"

353.

I studied with the masters long ago,
 And long ago did' master all they know;
 Hear now the end and issue of it all,
 From earth I came, and like the wind I go !

351. L. Clearly mystical.

352. L. B. Yusuf is the type of manly beauty. The yellow stamens are compared to his teeth. So Jámí, in "*Yusuf wa Zulaikha*."

۳۵۱.

چند از که ز خود نیسترم هستترم
 هر چند بلند پایه تر پستترم
 زین طرفه تر آنکه از شراب هسقی
 هر لحظه که هشیارترم مستترم

• ۳۵۲

گل گفت که من یوسفِ مصْرِ چمنم
 یاقوتِ گران مایه، پر زر دهنم
 گفتم چو تو یوسفی نشانی بنمای
 گفتا که بخون غرق مگر پسیره نم

۳۵۳

یکچند بکودکی باستاد شدیم
 یکچند باستادی خود شاد شدیم
 پایانِ سخن شنو که مارا چه رسید
 از خاک برآمدیم و بر پاد شدیم

353. L. B. Mr. Fitzgerald compares the dying exclamation of Nizám ul-Mulk, "I am going in the hands of the wind!" *Mantik ut Tair*, l. 4620.

354.

Death finds us soiled, though we were pure at birth;

With grief we go, although we came with mirth;

Watered with tears, and burned with fires of woe,

And, casting life to winds, we rest in earth!

355.

To find great Jamshed's world-reflecting bowl
I compassed sea and land, and viewed the whole;

But, when I asked the wary sage, I learned
That bowl was my own body, and my soul!

356.

Me, cruel Queen! you love to captivate,
And from a knight to a poor pawn translate;
You marshal all your force to tire me out,
You take my rooks with yours, and then
checkmate!

354. C. L. A. I. J.

355. L King Jamshed's cup, which reflected the whole world, is the Holy Grail of Persian poetry. Meaning, "man is the microcosm." See note on

۳۵۴

پاک از عدم آمدیم ناپاک شدیم
آسوده در آمدیم و غمناک شدیم
بودیم ز آبِ دیده در آتشِ دل
دادیم بباد عمر و در خاک شدیم

۳۵۵

در جستنِ جامِ جم جهان پیمودیم
روزی نه نشستیم و شبی نه غنویم
ز استاد چو وصفِ جامِ جم بشنویدیم
خود جامِ جهان نمایِ جم من بودیم

۳۵۶

فرزین مفتا که هست غمهات شدم
از اسپ پیاده از جفاهاش شدم
ز بازی فیل و شاه چون در ماندم
رخ بر رخ تو نهاده ام مات شدم

No. 340. In line 2 scan *naghnúdem*.356. C. L. A. I. J. The pun on *ruk̤h*, 'cheek,' and *ruk̤h*, 'castle,' is untranslatable.

357.

If Allah wills me not to will aright,
How can I frame my will to will aright?

Each single act I will must needs be wrong,
Since none but He has power to will aright.

358.

“For once, while roses are in bloom,” I said,
“I’ll break the law, and please myself instead,
With blooming youths, and maidens’ tulip
cheeks

The plain shall blossom like a tulip-bed.”

359.

Think not I am existent of myself,
Or walk this blood-stained pathway of myself;
This being is not I, it is of Him.
Pray what, and where, and whence is this
‘myself?’

357. C. L. A. I. J.

358. L. N. *Rozī, yá i batnī, or tankir.* (?) See note on No. 199.

۳۵۷

ایزد چو خواست آنچه من خواسته ام
کی گردد راست آنچه من خواسته ام
گر جمله صوابست که او خواسته است
پس جمله خطاست آنچه من خواسته ام

۳۵۸

هنگام گلست اختیاری بکنم
وانگه بخلاف شرع کاری بکنم
با سبزه خطان و لاله رخ روزی چند
بر سبزه ز جرعه لاله زاری بکنم

۳۵۹

تا ظن ندیری که من بخود موجودم
یا این ره خون خواره بخود پیمودم
این بود نبود من ز بود او بود
من خود که بدم کجا بدم کی بودم.

359. C. L. A. I. J. In line 3 I omit *wa* after *In bud*. Meaning, Man's real existence is not of himself, but of the "Truth," the universal *Noumenon*.

360.

Endure this world without my wine I cannot!
 Drag on life's load without my cups I cannot!

I am the slave of that sweet moment, when
 They say, "Take one more goblet," and I
 cannot!

361.

You, who both day and night the world pursue,
 And thoughts of that dread day of doom eschew,
 Bethink you of your latter end; be sure
 As time has treated others, so 'twill you!

362.

O man, who art creation's summary,
 Getting and spending too much trouble thee!
 Arise, and quaff the Etern Cupbearer's wine,
 And so from troubles of both worlds be free!

360. C. L. A. I. J.

361. C. L. N. A. I.

362. C. L. N. A. I. J. So Wordsworth, "The world
 is too much with us," &c. The Sufis rejected *talab ud*

۳۶۰

من بی می ناب زیستن نتوانم
 بی پاده کشید بار تن نتوانم
 من بندۀ آن دم که ساقی گوید
 یک جام دگر بگیر و من نتوانم

۳۶۱

ای گشته شب و روز بدنیا نگران
 اندیشه نمیکنی تو از روزگران
 آخر نفسی ببین و باز آی بخود
 کایام چگونه میکند با دگران

۳۶۲

ای آنکه توی خلاصه کون و مکان
 بگذار دمی و سوسه سود و زیان
 یک جام می از ساقی باقی پستان
 تا باز رهی از غم این هر دو جهان

dunya, “worldliness,” and *talab ul Ukkharat*, “other-worldliness,” for *talab ul Maula* “disinterested Godliness.” So Madame Guyon taught “Holy Indifference.”

363.

In this eternally revolving zone,
 Two lucky species of men are known ;
 One knows all good and ill that are on earth,
 One neither earth's affairs, nor yet his own.

364.

Make light to me the world's oppressive weight,
 And hide my failings from the people's hate,
 And grant me peace to-day, and on the
 morrow
 Deal with me as Thy mercy may dictate !

365.

Souls that are well informed of this world's state,
 Its weal and woe with equal mind await,
 For, be it weal we meet, or be it woe,
 The weal doth pass, and woe too hath its date.

363. C. L. N. A. I. J. *Tamám*, 'entirely.' The two classes seem to be practical men and mystics.

364. C. L. N. A. I. J. In line 4 scan *ánchaz*.

۳۶۳.

از گردن این دایره بی پایان
 بر خورداری دو نوع مردم را دان
 یا با خبری تمام از نیک و بدش
 یا بخبری از خود و از کار جهان

۳۶۴

احوال جهان بر دلم آسان میکن
 و افعال بدم ز خلق پنهان میکن
 امروز خوشم پدار و فردا با من
 آنچه از کرمت سزد بما آن میکن

۳۶۵

آنرا که وقوفت بر احوال جهان
 شادی و غم و رنج برو شد یکسان
 چون نیک و بد جهان بسر خواهد شد
 خواهی تو بدرد پاش و خواهی درمان

365. C. L. N. A. B. I. J. "Twill all be one a hundred years hence.

366.

Lament not fortune's want of constancy,
 But up ! and seize her favours ere they flee ;
 If fortune always cleaved to other men,
 How could a turn of luck have come to thee ?

367.

Chief of old friends ! hearken to what I say,
 Let not heaven's treacherous wheel your heart
 dismay ;
 But rest contented in your humble nook,
 And watch the games that wheel is wont to
 play.

368.

Hear now Khayyám's advice, and bear in mind,
 Consort with revellers, though they be maligned,
 Cast down the gates of abstinence and prayer,
 Yea, drink, and even rob, but, oh ! be kind !

366. C. L. N. A. I. J. This was a saying of Kisra Parvíz to his Sultana. Bicknell's Hafiz, p. 73.

367. C. L. N. A. I. J.

۳۶۶

بر خیز و مخور غمِ جهانِ گذران
 خوشباش و دمی بشادمانی گذران
 در طبعِ جهان اکَر و فائی بودی
 نوبت بتُو خود نیامدی از دگران

۳۶۷

بشنوز من ای زبدۀ یارانِ کهن
 اندیشه مکن زین فلکِ بیسر و بن
 بر کوشۀ عرصه، قناعت بنشین
 بازیچه، چرخ را تماشا میکن

۳۶۸

تا بتوانی خدمتِ رندان میکن
 بنیادِ نماز و روزۀ ویران میکن
 بشنو سخنِ راست ز خیام ای دوست
 می مخور و ره میزن و احسان میکن

369.

This world a body is, and God its soul,
And angels are its senses, who control
Its limbs—the creatures, elements, and
spheres;
The ONE is the sole basis of the whole.

370.

Last night that idol who enchants my heart,
With true desire to elevate my heart,
Gave me his cup to drink; when I refused,
He said, "O drink to gratify my heart!"

371.

Would'st thou have fortune bow her neck to
thee,
Make it thy care to feed thy soul with glee;
And hold a creed like mine, which is, to drain
The cup of wine, not that of misery.

369. L. N. So Pope, "All are but parts," &c.

370. N.

371. L. N. So the Ecclesiast, "There is nothing

۳۶۹

حق جانِ جهانست و جهان جمله بدن
 و اصنافِ ملائکة حواسِ این تن
 افلالک و عناصر و موالید اعضا
 توحید همین است و دگرها همه فن

۳۷۰

دیشب ز سر صدق و صفائی دلِ من
 در میکده آن روح فزایِ دلِ من
 جامی بمن آورد که بستان و بخور
 گفتم بخورم گفت برایِ دلِ من

۳۷۱

خواهی بنهد پیشِ تو گردون گردن
 کارِ تو بود همیشه جان پروردن
 همچون منت اعتقاد پاید کردن
 می خوردن و اندوه جهان نا خوردن

better for a man than that he should eat, and drink, and make his soul enjoy good in his labour."

۳۷۲

در عالمِ خاک از کران تا بکران
 چندان که نظر کنند صاحب نظران
 حاصل ز جهان بیوفا چیزی نیست
 الا می لعل و عارض خوش پسران

۳۷۳

دی بر لبِ جوی با نگاری موزون
 من بودم و ساغرِ شرابِ گلگون
 در پیش نهاده صدی کَزْگهرش
 نوبت زنِ صبحِ صادق آید بیرون

۳۷۴

شرمت ناید ازین تباھی کردن
 زین ترکِ اوامر و نواھی کردن
 گیرم که سراسر الجهان ملکِ تو شد
 جز آن که رها کنی چه خواھی کردن

izâfat being dispensed with (Lumsden, ii. 269), [?] or perhaps *ya i tausîfi* before the “*sifat*” *mawrîn*.

375.

In a lone waste I saw a debauchee,
 He had no home, no faith, no heresy,
 No God, no truth, no law, no certitude;
 Where in this world is man so bold as he ?

376.

Some look for truth in creeds, and forms, and
 rules ;
 Some grope for doubts or dogmas in the schools ;
 But from behind the veil a voice proclaims,
 “Your road lies neither here nor there, O fools.”

377.

In heaven is seen the bull we name Parwín,
 Beneath the earth another lurks unseen ;
 And thus to wisdom’s eyes mankind appear
 A drove of asses, two great bulls between !

375. L. N. A *beshara'* or antinomian Sufi.

376. C. L. N. A. I. Truth, hidden from theologians and philosophers, is revealed to mystics. See *Gulshan-i-Ráz*, p. 11.

۳۷۵

رندي ډيدم نشيسته ٻر خشك زمين
 نه كفرونـه اسلام وـه دنيا وـه دين
 نه حق نه حقيقـت نه شريـعت نه يـقـين
 اندر دو جـهـانـ کـراـ بـودـ زـهـرهـ اـينـ

۳۷۶

قومـيـ مـتـفـڪـرـنـدـ درـ مـذـهـبـ وـ دـيـنـ
 جـمـيـ مـتـحـيـزـنـدـ درـ شـكـ وـ يـقـينـ
 فـاـگـاهـ منـادـئـيـ بـرـ آـيـدـ زـڪـمـينـ
 کـايـ بـيـخـبرـانـ رـاهـ نـهـ آـنـسـتـ وـ نـهـ اـينـ

۳۷۷

گـاوـيـستـ درـ آـسـمـانـ وـ نـامـشـ پـروـپـينـ
 يـكـ گـاوـ دـگـرـ نـهـفـتـهـ درـ زـيرـ زـمـينـ
 چـشمـ خـردـتـ کـشاـيـ چـونـ اـهـلـ يـقـينـ
 زـيرـ وـ زـيرـ دـوـ گـاوـ مـشـتـيـ خـرـ بـينـ

377. L. N. The bulls are the constellation Taurus, and that which supports the earth. *Mushté*, "a handful;" *izáfat* displaced by *yá i tankír*, Lumsden, ii. 269.

378.

The people say, "Why not drink somewhat less?
What reasons have you for such great excess?"

First, my Love's face, second, my morning draught;

Can there be clearer reasons, now confess?

379.

Had I the power great Allah to advise,
I'd bid him sweep away this earth and skies,
And build a better, where, unclogged and free,
The clear soul might achieve her high emprise.

380.

This silly sorrow-laden heart of mine
Is ever pining for that Love of mine;
When the Cupbearer poured the wine of love,
With my heart's blood he filled this cup of mine!

378. C. L. N. A. I. J.

379. C. L. N. A. I. J. This recalls the celebrated speech of Alphonse X., king of Castile.

۳۷۸

گویند بوایِ می که کمتر خور ازین
 آخر بچه عذر بر نداری سرازین
 عذرم رخ پار و پاده صبح دست
 انصاف بدہ چه عذر روشنتر ازین

۳۷۹

گر بر فلکم دست بُدی چون یزدان
 بر داشتمی من این فلکرا ز میان
 از نو فلکِ دگر چنان ساختمی
 کازاده بکام دل رسیدی آسان

۳۸۰

مسکین دل در دمندِ دیوانه من
 هشیار نشد ز غشقِ جانانه من
 روزی که شرابِ عاشقی میدادند
 در خونِ چگر زند پیمانه من

380. C. L. N. A. I. Meaning, 'the wine of life, or existence, poured by the Deity into all beings at creation.' See *Gulshan i Ráz*, p. 80.

381.

To drain the cup, to hover round the fair,
 Can hypocritic arts with these compare ?

If all who love and drink are going wrong,
 There's many a wight of heaven may well
 despair !

382.

'Tis wrong with gloomy thoughts your mirth
 to drown,—

To let grief's millstone weigh your spirits down;
 Since none can tell what is to be, 'tis best
 With wine and love your heart's desires to
 crown.

383.

'Tis well in reputation to abide,
 'Tis shameful against heaven to rail and chide;
 Still, head had better ache with over drink,
 Than be puffed up with Pharisaic pride!

381. L. N. B. Note the plural *nekuán* formed without the euphonic *yá*. Scan *nékúwán*.

۳۸۱

میخوردن و گردِ نیکوان گردیدن
 به زانکه بزرق و زاهدی ورزیدن
 گر عاشق و مست دوزخی خواهد بود
 پس روی بهشت کس نخواهد دیدن

۳۸۲

ذُئْوان دلِ شاد را بغم فرسودن
 وقتِ خوشِ خود بسنگِ محنت سودن
 در دهر که داند که چه خواهد بودن
 می باید و معشوق و بکام آسودن

۳۸۳

نیکست بنامِ نیک مشهور شدن
 عازست ز جویر چرخ رنجور شدن
 خمار بیوی آبِ انگور شدن
 به زانکه بزهدِ خویش مغزور شدن

382. C. L. N. A. B. I. J.

383. C. L. N. A. I. J. Compare Tartuffe, i. 6.

384.

O Lord! pity this prisoned heart, I pray,
Pity this bosom stricken with dismay!

Pardon these hands that ever grasp the cup,
These feet that to the tavern ever stray!

385.

O Lord! from self-conceit deliver me,
Sever from self, and occupy with Thee!

This self is captive to earth's good and ill,
Make me beside myself, and set me free!

386.

Behold the tricks this wheeling dome doth play,
And earth laid bare of old friends torn away!

O live this present moment, which is thine,
Seek not a morrow, mourn not yesterday!

384. N.

385. C. L. N. A. I. J. A mystic's prayer.

۳۸۴

يا رب بدل اسيير من رحمت کن
 بر سينه غم پذير من رحمت کن
 بر پاي خرابات رو من بخشاي
 بر دست پياله گير من رحمت کن

۳۸۵

يا رب ز قبول ورزدم باز رهان
 مشغول خودت کن ز خودم باز رهان
 تا هشيارم ز نيك و بد ميدانم
 مستم کن و از نيك و بدم باز رهان

۳۸۶

زين گنبد گرديده بد افعالي بين
 وز رفتن دوستان جهان خالي بين
 تا بتوانی تو يك نفس خود را باش
 فردا منگر دي مطلب حالی نين

386. L. B. *Khud rá básh* seems an odd expression, perhaps *khurram básh* is the right reading.

387.

Since all man's business in this world of woe
 Is sorrow's pangs to feel, and grief to know,
 Happy are they that never come at all,
 And they that, having come, the soonest go!

388.

By reason's dictates it is right to live,
 But of ourselves we know not how to live,
 So Fortune, like a master, rod in hand,
 Raps our pates well to teach us how to live!

389.

Nor you nor I can read the etern decree,
 To that enigma we can find no key ;
 They talk of you and me *behind* the veil,
 But, if that veil be lifted, where are *we* ? •

387. C. L. A. B. I. J. Compare the chorus in *The Oedipus Coloneus*.

388. L. Fortune's buffets.

۳۸۷

چون حاصلِ آدمی در این شورستان
 جز خوردنِ غصه نیست یا کندنِ جان
 خرم دلِ آن که زین جهان زود برفت
 آسوده کسی که خود نیامد بجهان

۳۸۸

بر موجبِ عقل زندگانی کردن
 شاید کردن ولی ندانی کردن
 استادِ تو روزگار چابکدستست
 چندان بسرت زند که دانی کردن

۳۸۹

اسرارِ ازل را نه تو دانی و نه من
 وین حرفِ معماً نه تو خوانی و نه من
 هست از پسِ پرده گفتگوئی من و تو
 چون پرده برآفتد نه تو مانی و نه من

389. C. L. A. I. J. Meaning, We are part of the "veil" of phenomena, which hides the Divine Noumenon. If that be swept away what becomes of us?

390.

O Love, for ever doth heaven's wheel design
 To take away thy precious life, and mine;
 Sit we upon this turf, 'twill not be long
 Ere turf shall grow upon my dust, and thine!

391.

When life has fled, and we rest in the tomb,
 They'll place a pair of bricks to mark our tomb;
 And, a while after, mould our dust to bricks,
 To furnish forth some other person's tomb!

392.

Yon palace, towering to the welkin blue,
 Where kings did bow them down, and homage
 do,
 I saw a ringdove on its arches perched,
 And thus she made complaint, "Coo Coo, Coo,
 Coo!"

390. L. N. B.

391. L. N. A. I.

392. C. L. N. A. I. J. Mr. Binning found this

۳۹۰

این چرخِ فلک بھرِ هلاکِ من و تو
 قصدی دارد بجان پاکِ من و تو
 بُر سبزه نشین یُتَا که بس دیر نمائند
 تا سبزه برون دمد ز خاکِ من و تو

۳۹۱

از تن چو برفت جان پاکِ من و تو
 خشتنی دو نهند برمغایکِ من و تو
 وانگه ز براپی خشت گورِ دگران
 در كالبدی کشند خاکِ من و تو

۳۹۲

آن قصر که بر چرخ همی زد پھلو
 بر درگه او شهان نهادندی رو
 دیدیم که بر کنگره اش فاخته
 آواز همیداد که کو کو کو کو

quatrain inscribed on the ruins of Persepolis. Fitzgerald.
 Coo (*Kū*) means "Where are they?"

393.

We come and go, but for the gain, where is it?
And spin life's woof, but for the warp, where is
it?

And many a righteous man has burned to
dust

In heaven's blue rondure, but their smoke,
where is it?

394.

Life's well-spring lurks within that lip of thine!
Let not the cup's lip touch that lip of thine!

Beshrew me, if I fail to drink his blood,
For who is he, to touch that lip of thine?

395.

Such as I am, Thy power created me,
Thy care hath kept me for a century!

Through all these years I make experiment,
If my sins or Thy mercy greater be.

393. C. L. N. A. B. I. J. So Ecclesiastes, "There is no remembrance of the wise, more than of the fool." "Smoke," *i.e.* trace.

۳۹۳

از آمدنِ و رفتنِ ما سودی کو
 وز تارِ وجودِ عمرِ ما پودی کو
 در چنبرِ چرخِ جسمِ چندین پاکان
 میسوزد و خاکِ میشود دودی کو

۳۹۴

ای آبِ حیاتِ مضمراً ندر لبِ تو
 مگذارَ که بوسد لبِ ساغر لبِ تو
 گر خونِ صراحیِ تخرُّم مرد نیم
 او خودَ که بودَ که لبِ نهد بِر لبِ تو

۳۹۵

آنم که پدید گشتم از قدرتِ تو
 صد ساله شدم بناز و نعمتِ تو
 صد سال با متحان گنه خواهم کرد
 یا جرم منست بیش یا رحمتِ تو

394. C. L. N. A. I. J. To a sweetheart.

395. C. L. N. A. I. J. God's long-suffering.

396.

"Take up thy cup and goblet, Love," I said,
 "Haunt purling river bank, and grassy glade;
 Full many a moon-like form has heaven's
 wheel
 Oft into cup, oft into goblet, made!"

397.

We buy new wine and old, our cups to fill,
 And sell for two grains this world's good and
 ill;
 Know you where you will go to after death?
 Set wine before me, and go where you will!

398.

Was e'er man born who never went astray?
 Did ever mortal pass a sinless day?
 If I do ill, do not requite with ill!
 Evil for evil how can'st Thou repay?

396. C. L. N. A. B. I. J.

397. L. N. . . . C. A. I. and J. give lines 1 and 2 differently.

۳۹۶

بر دار پیاله و سبوای دلجو
 بر گرد بگرد سبزه زار و لبِ جو
 کین چرخ بسی قد بتانِ مهرو
 صد بار پیاله کرد و صد بار سبو

۳۹۷

مائیم خریدارِ می کهنہ و نو
 وانگاه فروشنده عالم بد و جو
 دانی که پس از مرگ کجا خواهی رفت
 می پیشِ من آر و هر کجا خواهی رو

۳۹۸

ذا کرده گناه در جهان کیست بگو
 وانکس که گنه نکرد چون زیست بگو
 من بد کنم و تو بد مكافات دهی
 پس فرق میانِ من و تو چیست بگو

898. L. N. Lines 3 and 4 are paraphrased somewhat freely.

399.

Bring forth that ruby gem of Badakhshán,
 That heart's delight, that balm of Turkistán ;
 They say 'tis wrong for Musulmáns to drink,
 But ah ! where can we find a Musulmán ?

400.

My body's life and strength proceed from Thee !
 My soul within and spirit are of Thee !
 My being is of Thee, and Thou art mine,
 And I am Thine, since I am lost in Thee !

401.

Man, like a ball, hither and thither goes,
 As fate's resistless bat directs the blows ;
 But He, who gives thee up to this rude sport,
 He knows what drives thee, yea, He knows, He
 knows !

399. C. L. N. A. I. J. Some MSS. read *labála'l*.

400. L. "In him we live and move, and have our
 being."

401. C. L. A. I. J. Line 4 is in metre 22, con-

۳۹۹

یاقوت لب لعل بدخشانی کو
 وان راحت روح و راح ریحانی کو
 گویند حرام در مسلمانی شد
 تو می خور و غم مخور مسلمانی کو

۴۰۰

ای زندگی تن و توانم همه تو
 جانی و دلی ای دل و جانم همه تو
 تو هستی من شدی ازانی همه من
 من نیست شدم در تو ازانم همه تو

۴۰۱

ای رفته بچوگان قضا همچو گو
 چپ می خورد و راست برو هیچ مگو
 کانکس که ترا فگند اندر تک و پو
 او داند او داند او داند او

sisting of ten syllables, all long. The *alif's* after each *dámad* are treated as ordinary consonants. Bl., Prosody, p. 10.

402.

O Thou who givest sight to emmet's eyes,
 And strength to puny limbs of feeble flies,
 To Thee we will ascribe Almighty power,
 And not base unbecoming qualities.

403.

Let not base avarice enslave thy mind,
 Nor vain ambition in its trammels bind;
 Be sharp as fire, as running water swift,
 Not, like earth's dust, the sport of every wind !

404.

'Tis best all other blessings to forego
 For wine, that charming Turki maids bestow ;
 Kalandars' raptures pass all things that are,
 From moon on high down unto fish below !

402. L. An echo of the Asharians' discussions on the Divine attributes.

403. L. C. A. I. J.

404. C. L. N. A. B. I. J. For *mai* L. reads *hakk*,

۱۴۰۲

در دیده تو تنگ مور نورست از تو
 در پایِ ضعیفِ پشه زورست از تو
 ذاتِ تو سزاست مر خداوندی را
 هر وصف که ناسزاست دورست از تو

۱۴۰۳

گر با خردی تو حرص را بندۀ مشو
 در پایِ طمع خوار و سرافکندهِ مشر
 چون اتش تیز باش چون آب روان
 چون خالک بهر باد پراکندهِ مشو

۱۴۰۴

از هر چه بجز میست کوتاهی به
 می هم ز کفِ بتانِ خرگاهی به
 مستی و قلندری و گمراهی به
 یک جرعة می ز ماه تا ماهی به

probably a Sufi gloss. In line 4 scan *mastiyy-ð*. Bl., Prosody, p. 11. Kalandars, bibulous Sufis. Fish, that whereon the earth was said to rest.

405.

Friend ! trouble not yourself about your lot,
Let futile care and sorrow be forgot ;

Since this life's vesture crumbles into dust,
What matters stain of word or deed, or blot ?

406.

O thou who hast done ill, and ill alone,
And thinkest to find mercy at the throne,
Hope not for mercy ! for good left undone
Cannot be done, nor evil done undone !

407.

Count not to live beyond your sixtieth year,
To walk in jovial courses persevere ;
And ere your skull be turned into a cup,
Let wine-cups ever to your hand 'adhere !

405. L. N.

406. N. A. I. This quatrain is by Abu Sa'id Abu 'l

۴۰۵

ای یار ف روزگار باش آسوده
 واندوه زمانه کم خور از بیهوده
 چون کسوتِ عمر بر تنت چالک شود
 چه کرده و چه گفته و چه آلوده

۴۰۶

ای نیک ذکرده و بدیها کرده
 وانگاه بلطف حق تولاً کرده
 بر عفو مکن تکیه که هرگز نبود
 ناکرده چو کرده کرده چون ناکرده

۴۰۷

اندازه عمر پیش از شصت منه
 هر جا که قدم ~~خواه~~ بجز مست منه
 زان پیش که کله سرت کوزه گفتند
 رو کوزه ز دوش و کاسه از دست منه

Khair; and is an answer to No. 420, which is attributed
 to Avicenna.

407. L. N. B.

T

408.

These heavens resemble an inverted cup,
 Whereto the wise with awe keep gazing up ;
 So stoops the bottle o'er his love, the cup,
 Feigning to kiss, and gives her blood to sup !

409.

I sweep the tavern threshold with my hair,
 For both worlds' good and ill I take no care ;
 Should the two worlds roll to my house, like
 balls,
 When drunk, for one small coin I'd sell the
 pair !

410.

The drop wept for his severance from the sea,
 But the sea smiled, for "I am all," said he,
 " The Truth is all, nothing exists beside,
 That one point circling apes plurality."

408. C. L. N. A. B. I. Blood, an emblem of hate.

409. L. N. B. In lines 3 and 4 note *Gúi*, *kúy*, and
júi, scanned as trochee, monosyllable, and iambus

۴۰۸

این چرخ چو طاسیست نگون افتاده
 دروی همه زیرکان زبون افتاده
 در دوستی شیشه و ساغر نگرید.
 لب بر لب و در هیانه خون افتاده

۴۰۹

ای من در میخانه بسبلت رفتہ
 ترک بد و نیلک هردو عالم گفتہ
 گر هردو جهان چو گوی افتدم بکوی
 بر من بجوي چو هست باشم خفته

۴۱۰

قطره بگریست که از بحر جدائیم همه
 بحر بر قطره مخندید که مائیم همه
 در حقیقت دگری نیست خدائیم همه
 لیک از گردش یک نقطه جدائیم همه.

respectively. Bl., Prosody, p. 12.

410. N. This is in Ramal metre, No. 50. Compare *Gulshan i Ráz*, line 710.

411.

Shall I still sigh for what I have not got,
Or try with cheerfulness to bear my lot ?

Fill up my cup ! I know not if the breath
I now am drawing is my last, or not !

412.

Yield not to grief, though fortune prove unkind,
No call sad thoughts of parted friends to mind ;

Devote thy heart to sugary lips, and wine,
Cast not thy precious life unto the wind !

413.

Of mosque and prayer and fast preach not to
me,

Rather go drink, were it on charity !

Yea, drink, Khayyam, your dust will soon be
made

A jug, or pitcher, or a cup, may be !

411. C. L. N. A. B. I. J. Some MSS. place this
quatrain under *Radíf Ya.*

412. L. N. B. ,

۴۱۱

تا کی غمِ آن خورم که دارم یا نه
 وین عمر بخوشدلی گذارم یا نه
 پر کن قدحِ باده که معلوم نیست
 کین دم که فرو برم برآرم یا نه

۴۱۲

تن در غمِ روزگار بیداد مده
 جانرا ز غمِ گذشتگان یاد مده
 دل جز بشکر لبِ پرینزاد مده
 بی باده مباش و عمر بر باد مده

۴۱۳

تا چند ز مسجد و نماز و روزه
 در میکدها مسعت شو از دریوزه
 خیام بخور باده که این حalk ترا
 که جام گنند و گه سبو گه کوره

413. N. "Imperial Cæsar, dead, and turned to clay,
 Might stop a hole to keep the wind away."

414.

Bulbuls, doting on roses, oft complain
 How foward breezes rend their veils in twain;
 Sit we beneath this rose, which many a time
 Has sunk to earth, and sprung from earth again.

415.

Suppose the world goes well with you, what
 then ?
 When life's last page is read and turned, what
 then ?
 Suppose you live a hundred years of bliss,
 Yea, and a hundred years besides, what then ?

416.

How is it that of all the leafy tribe,
 Cypress and lily men as "free" describe?
 This has a dozen tongues, yet holds her peace,
 That has a hundred hands which take no bribe.

414. L. N. B. So Moschus on the mallows.

415. C. L. N. A. I. J. *Ránda*, see Vullers, p. 100.

416. L. N. Sa'di in the *Gulistan*, Book viii., gives

۴۱۴

بنگر ز چبا دامن گل چاک شده
 بلبل ز جمال گل طربناک شده
 در سایه گل نشین که بسیار این گل
 از خال برآمدست و بر خال شده

۴۱۵

دنیا بمراد رانده گیر آخر چه
 وین نامه عمر خوانده گیر آخر چه
 گیرم که بکام دل بمانی صد سال
 صد سال دگر بمانده گیر آخر چه

۴۱۶

دانی ز چه روی او فتادست و چه راه
 آزادی سرو و سوسن اندر افواه
 این دارد ده زبان ولیکن خاموش
 وان دارد صد دست ولیکن کوقاه

another explanation of this expression. “Tongues, stamens, and hands, branches.”

417.

Cupbearer! 'bring my wine-cup, let me grasp it !
 Bring that delicious darling, let me grasp it !
 That pleasing chain which tangles in its coils
 Wise men and fools together, let me grasp it !

418.

Alas ! my wasted life has gone to wrack !
 What with forbidden meats, and lusts, alack !
 And leaving undone what 'twas right to do,
 And doing wrong, my face is very black !

419.

I could repent of all, but of wine, never !
 I could dispense with all, but with wine, never !
 If so be I became a Musulman,
 Could I abjure my Magian wine ? no, never !

417. L. N. *Bipéchand* seems a plural of dignity. *

418. C. L. N. A. I. *Harám*, the predicate of *lakma*.
 These whimsical outbursts of self-reproach in the midst

۱۴۱۷

ساقی می خوشگوار بر دستم نه
 وان باده چون نگار بر دستم نه
 آن می که چو زنجیر بپیچند بهم
 دیوانه و هوشیار بر دستم نه

۱۴۱۸

فریاد که رفت عمر بر بیهوده
 هم لقمه حرام و هم نفس آلوده
 فرموده نا کرده سیه رویم کرد
 فریاد زکردهای نا فرموده

۱۴۱۹

من توبه کنم از همه چیز از می نه
 کز جمله گزیر پاشدم از وی نه
 اما بود آنکه من مسلمان گردم
 وین ترک می مغانه گویم بی نه

of antinomian utterances are characteristic of Khayyam.

419. L. N. The Magians sold wine.

420.

We rest our hopes on Thy free grace alone,
Nor seek by merits for our sins to atone ;
 Mercy drops where it lists, and estimates
Ill done as undone, good undone as done.

421.

This is the form Thou gavest me of old,
Wherein Thou workest marvels manifold ;
 Can I aspire to be a better man,
Or other than I issued from Thy mould ?

422.

O Lord ! to Thee all creatures worship pay,
To Thee both small and great for ever pray,
 Thou takest woe away, and givest weal,
Give then, or, if it please Thee, take away !

420. L. N. A. I. This quatrain is also ascribed to the celebrated philosopher Avicenna. See No. 406.

421. C. L. N. A. I. This is a variation of No. 221.

٤٢٠

مائیم ډاطفِ تو تولا کردا
 وز طاعت و معصیت تبرًا کردا
 آنجا که عنایت تو باشد باشد
 نا کردا چو کردا کردا چون نا کردا

٤٢١

نقشیست که بر وجود ما ریخته
 صد بو العجی ز ما بر انگیخته
 من زان به ازین نمیتوانم بودن
 کن بوته مرا چنین فرو ریخته

٤٢٢

ای در ره بندگیت یکسان که و مه
 در هر دو جهان خدمتِ درگاهِ تو به
 نکبت تو ستانی و سعادت تو دهی
 یا رب تو بفضلِ خویش بستان و بدہ

422. L. Scan *bandagīta*, omitting *fatha* before *te*.
 Vullers, p. 197.

423.

With going to and fro in this sad vale
 Thou art grown double, and thy credit stale,
 Thy nails are thickened like a horse's hoof,
 Thy beard is ragged as an ass's tail.

424.

O unenlightened race of humankind,
 Ye are a nothing, built on empty wind !
 Yea, a mere nothing, hovering in the abyss,
 A void before you, and a void behind !

425.

Each morn I say, “To-night I will repent
 Of winc, and tavern haunts no more frequent ;”
 But while ’tis spring, and roses are in bloom,
 To loose me from my promise, O consent !

423. C. L. A. I. J. A description of old age.

424. C. L. A. I. J. The technical name for existence between two non-existences is *Takwin*. Bl. *Ain i*

۴۲۳

ای رفته و باز آمده و خم گشته
 تامتِ ز میانِ مردمان گم گشته
 ناخن همه جمع آمده و سم گشته
 ریش از پس کون آمده و دُم گشته

۴۲۴

ای بیخبر از کارِ جهان هیچ نه
 بنیاد ببادست ازان هیچ نه
 شد حدِ وجود در میانِ دو عدم
 اطراف بود تو در میان هیچ نه

۴۲۵

هر روز برانم که کنم شب توبه
 از جام و پیاللهٰ لبالب توبه
 اکنون که رسید وقتِ گل ترکم ده
 در موسمِ گل ز توبه یا رب توبه

Akhbari, p. 198. Compare the term “*nunc stans*,” applied to Time by the Schoolmen.

426.

Vain study of philosophy eschew !
Rather let tangled curls attract your view ;
And shed the bottle's life-blood in your cup,
Or e'er death shed your blood, and feast on
you.

427.

O heart ! can'st thou the darksome riddle read,
Where wisest men have failed, wilt thou
succeed ?

Quaff wine, and make thy heaven here below,
Who knows if heaven above will be thy meed ?

428.

They that have passed away, and gone before,
Sleep in delusion's dust for evermore ;
Go, boy, and fetch some wine, this is the truth,
Their dogmas were but air, and wind their'lore !

426. C. L. N. A. B. I. J. *Bigorézi bi*, “better that you should eschew.”

427. C. L. N. A. B. I. J.

۴۲۶

از درسِ علومِ جمله بگریزی به
 واندر سرِ زلفِ دلبر آویزی به
 زان پیس که روزگار خونت رید
 تو خون صراحی بقدح ریزی به

۴۲۷

ای دل تو باسرا رِ معما نرسی
 در نکته زیرکانِ دانا نرسی
 اینجا بمی و جام بهشتی میساز
 کانجا که بهشتست رسی یا نرسی

۴۲۸

آنان که ز پیش رفته اند ای ساقی
 در خالِ غرورِ خفته اند ای ساقی
 رو باده خور و حقیقت از من بشنو
 بادست هر آنچه گفته اند ای ساقی

428. C. L. N. A. B. I. J. So Ecclesiastes, "I gave my heart to know wisdom . . . and perceived that this also is vanity."

429.

O heart ! when on the Loved One's sweets you
feed,
You lose yourself, yet find your Self indeed ;
And, when you drink of His entrancing cup,
You hasten your escape from quick and dead !

430.

Though I am wont a wine-bibber to be,
Why should the people rail and chide at me ?
Would that all evil actions made men drunk,
For then no sober people should I see !

431.

Child of four elements and sevenfold heaven,
Who fume and sweat because of these eleven,
Drink ! I have told you seventy times and
seven,
Once gone, nor hell will send you back, nor
heaven.

429. C. L. N. A. I. J. Die to self, to live in God, your true self. See Max Müller, Hibbert Lectures, p. 375.

۴۲۹

ای دل، چو ببزم آن صنم بنشستی
 از خویش بریدی و بخود پیوستی
 از جام فنا چو جرعه نوشیدی
 از بود و نبودگان بکلی رستی

۴۳۰

افتاده مرا با هی و مستی کاری
 خلقم بچه میکند ملامت باری
 ای کاش که هر حرام مستی کردی
 تا من بجهان ندیدمی هشیاری

۴۳۱

ای آنکه نتیجه چهار و هفتی
 در هفت و چهار داتم اندر تفتی
 هی خورکه چهار بار بیشت گفتم
 باز آمدنت نیست چورقتی رفتی

430. C. N. A. I. J.

431. C. L. N. A. I. J.

432.

With many a snare Thou dost beset my way,
And threatenest, if I fall therein, to slay;

Thy rule resistless sways the world, yet Thou
Imputest sin, when I do but obey !

433.

To Thee, whose essence baffles human thought,
Our sins and righteous deeds alike seem naught;

May Thy grace sober me, though drunk with
sins,

And pardon all the ill that I have wrought !

434.

If this life were indeed an empty play,

Each day would be an '*Id* or festal day,

And men might conquer all their hearts
desire,

Fearless of after penalties to pay !

432. B. N. Allah is the *Fá'il i hakíki*, the only real agent, according to the Sufi view. *Hukmi tu kúni*, “Thou givest thy order,” Should we read *hukmé*?

433. L. N.

۴۳۲

بر رهگن درم هزار جا دام نهی
 گوئی کشمت اکگر در او گام نهی
 یک ذره ز حکمِ توجهان خالی نیست
 حکمِ تو گئی و عاصیم نام نهی

۴۳۳

ای از حرم ذاتِ توعقْل آگه نی
 وزِ معصیت و طاعت ما مستغنى
 مستم ز گناه و از رجا هشیارم
 امید بر حمتِ تو دارم یعنی

۴۳۴

این کارِ جهان اکگر بتقلیدستی
 هر روز بجایِ خویشتن عیدستی
 هر کس بمرادِ خویش دستی بزدی
 گرزانکه نه این بیهوده تهدیدستی

434. N. N. takes *taklíd* in the sense of "authority," but I think it alludes to Koran, xxix. 64. See *Gulshan i Ráz*, p. 50.

435.

O wheel of heaven, you thwart my heart's desire,
 And rend to shreds my scanty joy's attire,
 The water that I drink you foul with earth,
 And turn the very air I breathe to fire!

436.

O soul! could you but doff this flesh and bone,
 You'd soar a sprite about the heavenly throne;
 Had you no shame to leave your starry home,
 And dwell an alien on this earthly zone?

437.

Ah, potter, stay thine hand! with ruthless art
 Put not to such base use man's mortal part!
 See, thou art mangling on thy cruel wheel
 Farídun's fingers, and Kai Khosrau's heart!

435. C. L. N. A. I.

436. C. L. N. B. A. I.,

437. C. L. N. A. I. Farídun and Kai Khosrau were

۴۳۵

ای چرخِ دلم همیشه غمناک کنی
 پیراهنِ خرمی من چاک کنی
 بادی که رسد بهمن تو اش آب کنی
 آبی که خورم تو در دهن خاک کنی

۴۳۶

ای دل ز غبارِ جسم اگر پاک شوی
 تو روحِ مجرّدی بر افلاک شوی
 عرش است نشیمنِ تو شرمت بادا
 کائی و مقیمِ خطّه خاک شوی

ای کوزه‌گرا بکوش اگر هشیاری
 تا چند کنی بر مگلِ آدم خواری
 انگشتِ فریدون و کف کیخسرو
 بر چرخِ نهاده چه می پنداری

ancient kings of Persia. Kai Khosrau is usually identified with Cyrus.

438.

O rose ! all beauties' charms thou dost excel,
 As wine excels the pearl within its shell ;
 O fortune ! thou dost ever show thyself
 More strange, although I seem to know thee
 well !

439.

From this world's kitchen crave not to obtain
 Those dainties, seeming real, but really vain,
 Which greedy worldlings gorge to their own
 loss ;
 Renounce that loss, so loss shall prove thy gain !

440.

Plot not of nights, thy fellows' peace to blight,
 So that they cry to God the live-long night ;
 Nor plume thee on thy wealth and might,
 which thieves
 May steal by night, or death, or fortune's might.

438. N. *Mimáni*, You resemble.

439. L. N. B.

440. N. *Tá bar nikashand* “ Let us abstain from

۱۴۳۸

ای گل تو بروی دلربا میمانی
 وی مل تو بعلی جانفرزا میمانی
 ای بخت ستیزه کار هر دم با من
 بیگانه تری و آشنا میمانی

۱۴۳۹

از مطبخ دنیا تو همه دود خوری
 تا چند غمان بود و نابود خوری
 دنیا که بر اهل او زیانیست عظیم
 گر ترک زیان کنی همه سود خوری

۱۴۴۰

آزارِ دلِ خلقِ مجموعیم شبی
 تا بر ذکشند یا ری نیم شبی
 بر مال و جمالِ خویشتن تکیه مکن
 کانرا بشبی برند و این را بشبی

oppressing people, so that they may not heave a sigh,
 saying, O Lord."

441.

This soul of mine was once Thy cherished bride,
What caused Thee to divorce her from Thy side?

Thou didst not use to treat her thus of yore,
Why then now doom her in the world to abide?

442.

Ah! would there were a place of rest from pain,
Which we, poor pilgrims, might at last attain,

And after many thousand wintry years,
Renew our life, like flowers, and bloom again!

443.

While in love's book I sought an augury ;
An ardent youth cried out in ecstacy,
“Who owns a sweetheart beauteous as the
moon,

Might wish his moments long as years to be!”

441. L. N.

442. C. N. A. I. J. In line 2, for *basar* some MSS.
read *rawe* and some *rahe*.

۴۴۱

اول بخودم چو آشنا میکردم
 آخر ز خودم چرا جدا میکردم
 چون ترکِ منت نبود از روزِ نخست
 سرگشته بعالمند چرا میکردم

۴۴۲

ای کاش که جایِ آرمیدن بودی
 یا این ره را بسر رسیدن بودی
 کاش از پیِ صد هزار سال از دلِ خاک
 چون سبزهِ آمیدِ نو دمیدن بودی

۴۴۳

از دفترِ عشق میکشودم فالی
 ناگاه ز سوزِ معینه صاحب حالی
 میگفت خوشاسکی که در خانه او
 پاریست چو ماهی و شبی چون سالی

443. C. L. N. A. I. Compare the “*sortes Virgilianæ*.” Line 4 is freely paraphrased. In line 4, scan *máhiyyð*. Bl., Prosody, p. 11.

444.

Winter is past, and spring-tide has begun,
Soon will the pages of life's book be done !

Well saith the sage, " Life is a poison rank,
And antidote, save grape-juice, there is none."

445.

Beloved, if thou a reverend Molla be,
Quit saintly show, and feigned austerity,
And quaff the wine that Murtaza purveys,
And sport with Houris 'neath some shady tree !

446.

Last night I dashed my cup against a stone,
In a mad drunken freak, as I must own,
And lo ! the cup cries out in agony,
" You too, like me, shall soon be overthrown."

444. C. L. N. A. I. J.

445. N. Note the change from the imperative to the aorist. In line 4 scan *Murtázáshū*. Murtaza (Ali) is

٤٤٤

از آمدنِ بهار و از رفتنِ دی
 اوراقِ وجود ما همیگردد طی
 می خور مخور اندوه که گفتست حکیم
 غمهایِ جهان چو زهر و تریاکش می

٤٤٥

ای دل می و معشوق بکن در باغی
 سالوس رها کن و مکن زرّاقی
 گر پیر و احمدی خوری جام شراب
 زان حوض که مرتضاش باشد ساقی

٤٤٦

بر سنگ زدم دوش سبوئی کاشی
 سر مست بُدمَه کردم این او باشی
 با من بربان حال میگفت سبو
 من چون تو بدم تو نیز چون من داشی

the celestial cupbearer.

446. C. L. N. A. B. I. *Sabóyiy, yá i batni*, joined to the noun by euphonic or conjunctive *yá*.

447.

My heart is weary of hypocrisy,
 Cupbearer, bring some wine, I beg of thee !
 This hooded cowl and prayer-mat pawn for
 wine,
 Then will I boast me in security.

448.

Audit yourself, your true account to frame,
 See ! you go empty, as you empty came;
 You say, "I will not drink and peril life,"
 But, drink or no, you must die all the same !

449.

Open the door ! O entrance who procurest,
 And guide the way; O Thou of guides thesurest !
 Directors born of men shall not direct me,
 Their counsel comes to naught, but Thou
 endurest !

447. N.

448. C. L. N., A. I. In line 2, scan *áwardiyō*.

۱۴۴۷

بگرفت مرا ملالت از زرّاقي
 بر خيز و سبک باده بيار اي ساقی
 سجاده و طيسان بعي ساز گرو
 تا بو که شود لاف من اندر باقی

۱۴۴۸

بر گير ز خود حساب اگر با خبری
 کاول تو چه آوردي و آخر چه بري
 گوئي نخورم باده که ميбاید مرد
 ميбاید مرد اگر خوري يا نخوري

۱۴۴۹

بکشاي درم که در کشائينده توئي
 بنماي رهم که ره نماينده توئي
 من دست بهيج دستگيري ندهم
 کايشان همه فاني اند و پاينده توئي

449. C. L. N. A. I. J. In line 4, scan *fāniyand*, dissolving the letter of prolongation, *yá*.

450.

In slandering and reviling you persist,
Calling me infidel and atheist :

My errors I will not deny, but yet
Does foul abuse become a moralist ?

451.

To find a remedy, put up with pain,
Chafe not at woe, and healing thou wilt gain ;
Though poor, be ever of a thankful mind,
'Tis the sure method riches to obtain.

452.

Give me a skin of wine, a crust of bread,
A pittance bare, a book of verse to read ;
With thee, O love, to share my lowly roof,
I would not take the Sultan's realm instead !

450. C. L. N. A. I. In line 1, scan *gōyī-yāz*, Bl., Prosody, p. 10. The *tashdīd* of *mukīr* is dropped.

451. L. N. *Dawāyīy*. The first *ya* is the conjunctive

٤٥٠

با من تو هر آنچه گوئی از کین گوئی
 پیوسته مرا ملحد و بیدین گوئی
 من خود مقرم بر آنچه هستم لیکن
 انصاف بدہ ترا رسد کین گوئی

٤٥١

با درد بساز تا دواوئی یابی
 وز رنج منال تا شفاؤی یابی
 میباش بوقت بینوایی شاکر
 تا عاقبت الامر نواوئی یابی

٤٥٢

تنگی می لعل خواهم و دیوانی
 سدِ رمقی باید، و نصفِ ذاتی
 وانکه من و تو نشسته در ویرانی
 خوشتربود از مملکت سلطانی

ya (Vullers, p. 16), the second, *yá i tankír*.

452. N. B. *Tangé*, the *izáfat* is displaced by *ya i tankír*, according to Lumsden, ii. 269. [Sed quære].

453.

Reason not 'of the five, nor of the four,
 Be their dark problems one, or many score ;
 We are but earth, go, minstrel, bring the lute,
 We are but air, bring wine, I ask no more !

454.

Why argue on Yásin and on Barát ?
 Write me the draft for wine they call Barát !
 The day my weariness is drowned in wine
 Will seem to me as the great night Barát !

455.

Whilst thou dost wear this fleshly livery,
 Step not beyond the bounds of destiny ;
 Bear up, though very Rustams be thy foes,
 And crave no boon from friends like Hatim.Tai !

453. N. C. L. A. I. J. give only the first line of this. Five senses, four elements.

454. C. L. N. A. I. J. *Yasín* is the 64th, and

۱۴۵۳

تا چند ِ حدیثِ پنج و چار ای ساقی
مشکل چه یکی چه صد هزار ای ساقی
خاکیم همه چنگی بساز ای ساقی
بادیم همه باده بیار ای ساقی

۱۴۵۴

تا چند ز یاسین و برات ای ساقی
بنویس بمیخانه برات ای ساقی
روزی که برات ما بمیخانه برنده
آنروز بود شب برات ای ساقی

۱۴۵۵

تا در تن تست استخوان و رگ و پی
از خانهٔ تقدیر منه بیرون پی
گردن منه ار خصم بود رستم زال
هنت مکش ار دوست بود چاتم طی.

Burāt the 9th, chapter of the Koran. *Barāt*, the “night of power.”

455. C. L. N. A. I. J.

456.

These ruby lips, and wine, and minstrel boys,
And lute, and harp, your dearly cherished toys,
Are mere redundancies, and you are naught,
Till you renounce the world's delusive joys.

457.

Bow down, heaven's tyranny to undergo,
Quaff wine to face the world, and all its woe;
Your origin and end are both in earth,
But now you are *above* earth, not *below* !

458.

You know all secrets of this earthly sphere,
Why then remain a prey to empty fear?
You cannot bend things to your will, but yet
Cheer up for the few moments you are here !

456. L. N. *Hashw*, mere "stuffing," "leather or prunello."

٤٥٦

تا در هوس لعل لب و جامِ مئی
 تا در پی آوازِ دف و چنگِ نئی
 اینها همه حشو است خدا میداند
 تا ترکِ تعلق نکنی هیچ نئی

٤٥٧

تن زن چو بزیرِ فلك بیباکی
 می نوش چو در عالمِ آفتناکی
 چون اول و آخرت بجز خاکی نیست
 انگار که در خاک نئی بر خاکی

٤٥٨

چون واقفي ای پسر ز هر اسراري
 چندین چه خوري به بیهدهه تیماری
 چون می نزود باختیاري کاري
 خوش باش درین نفس که هستي باري

457. C. L. N. A. I. J.

458. C. L. N. A. I. J. Scan *chúnwákifīyāy*.

459.

Behold, where'er we turn our ravished eyes,
 Sweet verdure springs, and crystal Kausars rise ;
 And plains, once bare as hell, now smile as
 heaven :
 Enjoy this heaven with maids of Paradise !

460.

Never in this false world on friends rely,
 (I give this counsel confidentially,) Put up with pain, and seek no antidote,
 Endure your grief, and ask no sympathy !

461.

Of wisdom's dictates two are principal,
 Surpassing all you'r lore traditional ; Better to fast than eat of every meat,
 Better to live alone than mate with all !

459. C. L. N. A. B. I. J.

460. N.

461. N. *Hadis i ná góyáyīy.* The unwritten

۱۵۹

چند از بکه نگاه میکنم هر سوئی
 از سبزه بهشتست وز کوثر جوئی
 صحرا چه بهشت شد ز دوزخ گوئی
 بنشین بهشت با بهشتی روئی

۱۶۰

در شعبدۀ خانه جهان یار مجوي
 بشنو ز من اين حدیث و زنhar مگوی
 با درد بساز و هیچ درمان مطلب
 با غم بنشین خرم و غمخوار مجوي

۱۶۱

دو چيز که هست مايهه دانائي
 بهتر ز همه حدیث نا گويائي
 از خوردن هر چه هست نا خوردن به
 وز صحبت هر چه هست به تنهائي

revelations, or traditions, opposed to *Qur'án* (Koran),
 the "reading." So *sruti* is opposed to *smriti*.

462.

Why unripe grapes are sharp, prithee explain,
And then grow sweet, while wine is sharp again?

When one has carved a block into a lute,
Can he from that same block a pipe obtain?

463.

When dawn doth silver the dark firmament,
Why shrills the bird of dawning his lament?

It is to show in dawn's bright looking-glass
How of thy careless life a night is spent.

464.

Cupbearer, come ! from thy full-throated ewer
Pour blood-red wine, the world's despiteto cure!

Where can I find another friend like wine,
So genuine, so solacing, so pure?

462. L. N.

463. C. L. N. A. I. J. So Job, "Hast spread the

۴۶۲

در باغِ خو بُد غوره ترش اوّل دی
 شیورین ز چه کشت و تلخ چون آمد می
 از چوب بتیشه گر کسی کرد رباب
 وز تیشه چگوئی توکه می‌سازد نی

۴۶۳

دانی که سپیده دم خروس سحری
 هر لحظه چرا همیکند نوحه گری
 یعنی که نمودند در آئینه صبح
 کن عمر شبی گذشت و تو بیخبری

۴۶۴

در ده می لعل لاله گون صافی
 بکشای ز حلق شیشه خون صافی
 کامروز برون ز جام می نیست مرا
 یکدوست که دارد اندرون صافی

sky as a molten looking-glass."

464. C. L. N. A. I. J.°

465.

Though you should sit in sage Aristo's room,
Or rival Cæsar on his throne of Rúm,

Drain Jamshed's goblet, for your end 's the
tomb,

Yea, were you Bahram's self, your end 's the
tomb !

466.

It chanced into a potter's shop I strayed,
He turned his wheel and deftly plied his trade,
And out of monarchs' heads, and beggars'
feet,

Fair heads and handles for his pitchers made !

467.

If you have sense, true senselessness attain,
And the Etern Cupbearer's goblet drain ;
If not, true senselessness is not for you,
Not every fool true senselessness can gain !

465. N. *Jamhúr*, a name of Buzurjimihr, *Wazír* of Nushirwán. *Faghfúr*, the Chinese emperor. In line 1 scan *Aristúvú*, dissolving the long *u*.

۴۶۵

در حکمت اگر ارسطو و جمهوری
 در قدرت اگرچه قیصر و فغفوري
 می نوش ز جام جم که گور آخر کار
 گر بهرامی که عاقبت در گوری

۴۶۶

در کارگه کوزه گری کردم رای
 در پایه چرخ دیدم استقاد بپای
 میکرد دلیر کوزه را دسته و سر
 از کله پادشاه و از پای گدای

۴۶۷

رو بیخبری گزین اگر باخبری
 تا از کف مستان ازل باده خوری
 تو بیخبری بیخبری کار تو نیست
 هر بیخبری را نرسد بیخبری

*466. C. N. L. A. I. J. *Páya*, "the treadle."

467. L. N. Meaning, the "truly mystical darkness of ignorance." See *Gulshan i Ráz*; p. 13.

468.

O Love ! before you pass death's portal through,
 And potters make their jugs of me and you,
 Pour from this jug some wine, of headache
 void,
 And fill your cup, and fill my goblet too !

469.

O Love ! while yet you can, with tender art,
 Lift sorrow's burden from your lover's heart ;
 Your wealth of graces will not always last,
 But slip from your possession, and depart !

470.

Bestir thee, ere death's cup for thee shall flow,
 And blows of ruthless fortune lay thee low ;
 Acquire some substance *here*, there is none
 there,
 For those who thither empty-handed go !

468. C. L. N. A. I. J. Headache, in allusion to the wine of Paradise, Koran, lvi. 17.

469. C. L. N. Ar I. J. Some MSS. read *zinhár* for

۴۶۸

زان بیشتر ای صنم که در رهگذری
 خاکِ من و تو کوزه کند کوزه‌گری
 زان کوزه‌هی که نیست در وی ضری
 پر کن قدحی بخور بمن ده دگری

۴۶۹

زینهار ڪنون که میتوانی باری
 بر دار ز خاطرِ عزیزی باری
 کین مملکت حسن نمایند جاوید
 از دستِ تو هم برون رود یکباری

۴۷۰

زان پیش که از جامِ اجل مست شوی
 زیرِ لکدِ حادثها پست شوی
 سرمایه بدست آراینجا کانجا
 سودی نکنی اگر تهی دست شوی

zinhár, either will scan.

470. L. N. Line 2 is in metre 4. Meaning, "Work while it is day."

471.

Who framed the lots of quick and dead but
 Thou ?

Who turns the troublous wheel of heaven but
 Thou ?

Though we are sinful slaves, is it for Thee
 To blame us ? Who created us but Thou ?

472.

O wine, most limpid, pure, and crystalline,
 Would I could drench this silly frame of mine
 With thee, that passers by might think
 'twas thou,

And cry, "Whence comest thou, fair master
 wine?"

473.

A Shaikh beheld a harlot, and quoth he,
 "You seem a slave to drink and lechery ;"
 And she made answer, "What I seem I am,
 But, Master, are you all you seem to be ?"

471. L. N. A. I.

472. L. N.

473. L. N. The technical name of quatrains like

۴۷۱

سازندهء کار مردہ و زندہ توئی
 دارندهء این چخ پراگندہ توئی
 من گرچه بدم خواجهء این بندہ توئی
 کسرا چه گنه نه آفریننده توئی

۴۷۲

ای بادهء ذاب و ای می مینائی
 چندان بخورم ترا من شیدائی
 کز دور مرا هر که به بیند گوید
 ای خواجه شراب از کجا میانی

۴۷۳

شیخی بزن فاحشه گفتا مستقی
 هر لحظه بدام دیگری پابستی
 گفتا شیخا هر آنچه گوئی هستم
 اما تو چنانکه مینمایی هستی

this is *suwál o jawúb*, or *muriyá'at*. Gladwin, Persian Rhetoric, p. 40.

474.

If, like a ball, earth to my house were borne,
When drunk, I'd rate it at a barley-corn ;

Last night they offered me in pawn for wine,
But the rude vintner laughed that pledge to
scorn.

475.

Now in thick clouds Thy face Thou dost im-
merse,

And now display it in this universe ;
Thou the spectator, Thou the spectacle,
Sole to Thyself Thy glories dost rehearse.

476.

Better to make one soul rejoice with glee,
Than plant a desert with a colony ;

Rather one freeman bind with chains of love,
Than set a thousand prisoned captives free !

474. C. L. N. A. I. J. Note the *yás i tankír* in *kuyé, juyé, and giruyé.*

475. C. L. N. A. I. J. Compare the Vulgate,

۴۷۴

عالٰم همهٔ کر چو گوی افتاد بکوئی
 من مست و خراب خفته بر من بجوئی
 دوشم بخرابات گرو میکردند
 خمار همیگفت که نیکو گروئی

۴۷۵

گه گشته نهان رُو بکسی نئمائي
 گه در صورِ کون و مکان پیدائی
 این جلوه‌گری بخوبیشتن بنمائی
 خود عینِ عیانی و خودی بینائی

۴۷۶

گر روی زمین بجمله آباد کنی
 چندان نبود که خاطری شاد کنی
 گر بندۀ کنی بلطف آزادیرا
 بهتر که هزار بندۀ آزاد کنی

*"ludens in orbe terrarum," and Gulshan i Ráz, p. 14.
 476. L. N.*

477.

O thou who for thy pleasure dost impart
 A pang of sorrow to thy fellow's heart,
 Go ! mourn thy perished wit, and peace of
 mind,
 Thyself hast slain them, like the fool thou art !

478.

Wherever you can get two maunds of wine,
 Set to, and drink it like a libertine ;
 Whoso acts thus will set his spirit free
 From saintly airs like yours, and grief like
 mine.

479.

So long as I possess two maunds of wine,
 Bread of the flower of wheat, and mutton chine,
 And you, O Tulip cheeks, to share my hut,
 Not every Sultan's lot can vie with mine.

477. C. L. N. A. I. J.

478. C. L. N. A. B. I. J. *Chu mané*, “of one like
 me.” So in No. 170, (the note to which is wrong.)

۴۷۷

گر شادی خویشتن بدان میدانی
 کاسوده دلی را بغمی بنشانی
 در هاتم عقل خوش باشی همه عمر
 میدار مصیبت که عجب نادانی

۴۷۸

گر زانکه بدست آید از می دو منی
 می خور تو بهر مکفل و هر اجمانی
 کانکس که چنان کرد فراغت دارد
 از سبلت چون تؤی و ریش چو منی

۴۷۹

گر دست دهد ز مغز گندم نانی
 وز می دو منی ز گوسفندی رانی
 با لاله رخی نشسته در ویرانی
 عیشی بود این نه حد هر سلطانی

Vullers, p. 254. Literally, "mustaches and beard."
 479. C. L. N. A. B. I.

480.

They call you wicked, if to fame you're known,
And an intriguer, if you live alone;

Trust me, though you were Khizer or Elias,
"Tis best to know none, and of none be known.

481.

Yes ! here am I with wine and feres again !

I did repent, but, ah ! 'twas all in vain ;

Preach not to me of Noah and his flood,
But pour a flood of wine to drown my pain !

482.

For union with my love I sigh in vain,
The pangs of absence I can scarce sustain,

My grief I dare not tell to any friend ;
O trouble strange, sweet passion, bitter pain !

480. C. N. I.

481. C. L. N. A. I. J. *Táuba i Nassúh*, a repen-tance not to be repented of. Nicolas. In line 2, note the

٤٨٠

گر شهره شوی بشهر شر الناسی
 گر گوشہ نشین شوی همه وسواستی
 به زان نبود گر خضر و الیاسی
 کس نشناسد ترا تو کس نشناسی

٤٨١

ما و می و معشوق و صبور ای ساقی
 از ما نبود توبه نصوح ای ساقی
 تا کی خوانی قصه نوح ای ساقی
 پیس آرسبلک راحت روح ای ساقی

٤٨٢

نه سوی وصال تو مرا دست رسی
 نه طاقت هجران تو دارم نفسی
 نه زهره که باز گویم ایدن غم بکسی
 مشکل کاری طرفه غمی خوش هوشی

izáfat dropped after silent *he*.

482. N. These quatrains are called *fírákiyu*, and are rare in Khayyám.

483.

'Tis dawn ! I hear the loud Muezzin's call,
 And here am I before the vintner's hall ;
 This is no time for piety. Be still !
 And drop your talk and airs devotional !

484.

Angel of joyful foot ! the dawn is nigh ;
 Pour wine, and lift your tuneful voice on high,
 Sing how Jamsheds and Khosraus bit the dust,
 Whelmed by the rolling months, from Tir to
 Dai !

485.

Frown not at revellers, I beg of thee,
 For all thou keepest righteous company ;
 But drink, for, drink or no, 'tis all the same,
 If doomed to hell, no heaven thou'lt ever see.

483. C. L. N. A. I. J.

484. C. L. N. A. I. *Tir* and *Dai*, April and December

۴۸۳

هندگامِ صبح است و خروش ای ساقی
 ما و می و کویِ میفروش ای ساقی
 چه جایِ صلاحست خموش ای ساقی
 بکذار ز حدیث و زهد نوش ای ساقی

۴۸۴

هندگامِ صبح ای صنمِ فرخ پی
 بر ساز ترانه و پیش آور می
 کافگند بخاک صد هزاران جم و کی
 این آمدنِ تیرمه و رفتِ دی

۴۸۵

هان تا درِ مستان بدرشتی نشوی
 یا از درِ نیکوان بپشتی نشوی
 می خور که بخوردن و بناخوردن می
 کر آلتِ دوزخی بهشتی نشوی

•485. C. L. N. A. I. J. Koran, xvi. 38: "Some of them there were, whom Allah guided, and there were others doomed to err."

486.

I wish that Allah would rebuild these skies,
 And earth, and that at once, before my eyes,
 And either raze my name from off his roll,
 Or else relieve my dire necessities !

487.

Lord ! make thy bounty's cup for me to flow,
 And bread unbegged for day by day bestow ;
 Yea, with thy wine make me beside myself,
 No more to feel the headache of my woe !

488.

Omar ! of burning heart, perchance to burn
 In hell, and feed its bale-fires in thy turn,
 Presume not to teach Allah clemency,
 For who art thou to teach, or he to learn ?

486. N. This rather sins against Horace's canon,
 " Nec Deus intersit," &c.

487. C. L. N. A. I. J.

488. C. L. N. A. I. J. The Persian preface states

۴۸۶

یزدان خواه م جهان دگر گون کندي
 واکنون کندي تا نگرم چون کندي
 يا نامر من از جریده بیرون کندي
 يا روزي من ز غريب افزوون کندي

۴۸۷

يا رب بکشاي بر من از رزق دري
 بي مدت مخلوق رسان ما حضري
 از باده چنان مست نگهدار مرا
 کر بیخبری نباشدم درد سري

۴۸۸

ای سوخته سوخته سوختني
 وي آتشِ دوزخ از تو افروختني
 تا کي گويي که بر عمر رحمت کن
 حق را تو بجا و رحمت آموختني

that, after his death, Omar appeared to his mother in a dream, and repeated this quatrain to her. For the last line I am indebted to Mr. Fitzgerald.

489.

Cheer up ! your lot was settled yesterday !
 Heedless of all that you might do or say,
 Without so much as “By your leave” they
 fixed
 Your lot for all the morrows yesterday !

490.

I never would have come, had I been asked,
 I would as lief not go, if I were asked,
 And, to be short, I would annihilate
 All coming, being, going, were I asked !

491.

Man is a cup, his soul the wine therein,
 Flesh is a pipe, spirit the voice within ;
 O Khayyam, have you fathomed what man is ?
 A magic lantern with a light therein !

489. C. L. A. B. I. Predestination.

490. C. L. N. (in part) A. B. I. J. So the Ecclesiast,
 “Therefore I hated life,” &c.

۴۸۹

خوش باش که پخته اند سودای تو دی
 ایمن شده از همه تمای تو دی
 تو شاد بزی که بی تقاضای تو دی
 دادند قرار کارِ فردای تو دی

۴۹۰

گر آمد نم بمن بُدی نامد می
 ور نیز شدن بمن بدی کی شدمی
 به زان نبدی که اندر این عالم خال
 نه آمد می نه شدمی نه بد می

۴۹۱

آدم چو صراحی بود و روح چو می
 قالب چونی بود، صدائی در وی
 دانی چه بود آدم خاکی خیام
 فانوسِ خیالی و چراغی در وی

491. C. A. I. Note *mé* (for *mai*) rhyming with *we* ;
We is Turanian (Bl., Prosody, xvii.), and probably *me*,
pronounced with the *Imála* (*ibid*, p. o. v.), is the same.

492.

O skyey wheel, all base men you supply
 With baths, mills, and canals that run not dry,
 While good men have to pawn their goods
 for bread :
 Pray, who would give a fig for such a sky ?

493.

A potter at his work I chanced to see,
 Pounding some earth and shreds of pottery ;
 I looked with eyes of insight, and methought
 'Twas Adam's dust with which he made so free !

494.

The Sáki knows my *genus properly*,
 To all woe's *species* he holds a key ;
 Whene'er my *mood* is sad, he brings me wine,
 And that makes all the *difference* to me !

492. B. L. In line 3, I read *nīh and* for *nīhand*, which will not scan. Line 4 is slightly paraphrased.

493. C. L. A. I, J. Note the arrangement of the

۴۹۲

ای چرخِ حمه خسیس را چیز دهی
 گرمابه و آسیا و کاریز دهی
 آزاده بنانِ شب گروگان نه اند
 شاید که بر اینچنین فلك تیز دهی

۴۹۳

بر کوزه‌گری بزیر کردم گذري
 از خاک همی نمود هر دم تبری
 من دیدم اکرندید هربی بصری
 خاکِ پدرم بر کفِ هر کوزه‌گری

۴۹۴

چون جنس مرا خاصه بداند ساقی
 صد فصل ز هر نوع براند ساقی
 چون وا مانم برسمِ خود باده دهد
 در حدِ خودم در گذراند ساقی

495.

Dame Fortune! all your acts and deeds confess
 That you are foul oppression's votaress;
 You cherish bad men, and annoy the good;
 Is this from dotage, or sheer foolishness?

496.

You, who in carnal lusts your time employ,
 Wearing your precious spirit with annoy,
 Know that these things you set your heart
 upon
 Sooner or later must the soul destroy!

497.

Hear from the spirit world this mystery:
 Creation is summed up, O man, in thee;
 Angel and demon, man and beast art thou,
 Yea, thou *art* all thou dost *appear* to be!

495. C. L. A. I. J. *Mu'takif*, a devotee.

496. L. In line 4, L. writes *áriziyyî* with two *gas*,
 the second being reflexed under the first. Bl. (Prosody,

۱۴۹۵

ای دهر پکردهای خود معترفی
در خانقه جور و ستم معتکفی
نعمت بخسان دهی و رحمت بکسان
زین هردو برون نیست خری یا خرفی

۱۴۹۶

پیوسته ز بهر شهوت نفسانی
این جان شریف را همی رنجانی
آگاه نه که آفت جان تو اند
انها که تو در آرزوی ایشانی

۱۴۹۷

ای اذَهْ خلاصه چهار ارکانی
بشنو سخن از عالم روحانی
دیوی و ددی و ملک و انسانی
با تست هرانچه می نمائی آنی

p. 12) approves this method. The second *yá* is the *yá i bətni*, after conjunctive *ya*.

497. L. Man, the microcosm. Line 2 is one syllable short. Should we read *Sūkhānē*?

498.

If popularity⁴ you would ensue,
 Speak well of Moslem, Christian, and Jew ;
 So shall you be esteemed of great and small,
 And none will venture to speak ill of you.

499.

O wheel of heaven, what have I done to you,
 That you should thus annoy me ? Tell me true ;
 To get a drink I have to cringe and stoop,
 And for my bread you make me beg and sue.

500.

No longer hug your grief and vain despair,
 But in this unjust world be just and fair ;
 And since the issue of the world is naught,
 Think you are naught, and so shake off dull
 care !

498. L.

499. L. *Abróy*, ‘honour.’

٤٩٨

خواهی که پسندیده آنام شوی
 مقبول قبول خاصه و عام شوی
 اندر پی مومن و جهود و ترسا
 بد گوی مباش تا نکونام شوی

٤٩٩

ای چرخ چه کرده ام ترا راست بگوی
 پیوسته فگنده مرا در تگ و پوی
 نام ندهی تا نبری کوی بکوی
 ابم ندهی تا نبری آب ز روی

٥٠٠

چندین غم دیهوده مخور شاد بزی
 و اندره بیداد تو بداد بزی
 چون آخر کار این جهان نیستی است
 انگار که نیستی و آزاد بزی

500. L. B. In line 3 see *nésātiyast*.

تمام شد

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